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ABSTRACT

Addressing the theme "An Education for Every American Indian", the workshop proceedings, keynote address, and Inter-Tribal Council Report included in this document are presented in the original language of the conference participants. The nine workshop reports are titled as follows: "Indian Education and School Systems"; "Contemporary Issues in Indian Education"; "Responsibility of Indian Education by the State Administration"; "Strengthening Navajo Education"; "Health Care for Indian Students in Higher Education" and "Hopi Health Professions Development Program"; "Self Determination in Indian Education"; "Bicultural Teaching Materials: Design and Application" and "Indian College Students' Perspective of Education"; "Community Education and the Native American"; and "State Services to Indian Tribes". The keynote address is titled "The Need for Education", and its emphasis is on the role of education in an interdependent society, the development of human resources, and the need for action on the part of the American Indian peoples. (JC)

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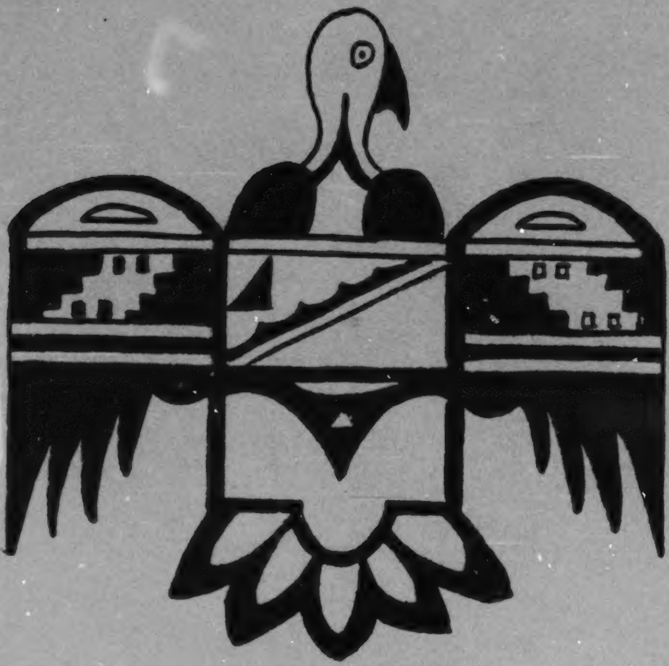

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INTER-TRIBAL COUNCIL REPORT

Mr. Gerald Antone, President of the Salt River Pima-Maricopa Community and President of the Inter-Tribal Council of Arizona.

As you know, this conference is sponsored by the Center for Indian Education and the College of Education. The theme for this year's conference is "An Education for Every American Indian." I want to talk to you about the needs we have at the local Indian communities and some of the responsibilities that we have in the area of inter-tribal councils.

Recently in February of this year, the Inter-Tribal Council of Arizona held their elections, and the officers that were elected at that time were myself as President, Veronica Murdock as the First Vice-President, Second Vice-President was Mike Rios from Papago, and Secretary and Treasurer was Donald Antone from Gila River. These officers are elected for a term of one year. Also, for the first time, an Executive Director was hired for the day-to-day operations of the Inter-Tribal Council of Arizona. We also have a full-time Secretary. Their offices are located at 138 West Camelback, Phoenix, within the offices of the Affiliated Tribes. So if you have any questions and general information about some of our things that we're looking at, you can call there at Affiliated Tribes and they can give you that information. Funding was provided for these positions by the Four Corners Commission, and it's been a long dream of the Inter-Tribal Council of Arizona to have someone on a full-time basis to carry on the day-to-day operations of problems that come up of the concerns of the various members of the membership of that organization. They have representatives from each of the tribes; usually it's the chairman or vice-chairman of the tribal groups throughout the state of the 17 tribes with the exception of the Navajo, who are not members of that organization. They're involved in many issues--issues that concern individual tribes. They come to the Inter-Tribal Council for support. We've had people from the Phoenix Area Inter-Tribal School Board, from the Coalition within the Phoenix metropolitan area. They come there for support and are supportive of this organization, and also they are the sponsors for the Miss Arizona Indian Pageant, that just took place here, recently. There are many areas that need to be improved, as in any organization, and with the full-time staff that we have there, now, we hope we can do this and better serve our Indian people within the Indian communities that are represented within that organization.

We recently met with some of our Arizona state legislators and discussed some of the pending bills that are being proposed to come before the legislature this year. Some of these bills will affect Indians in many ways. I think the tribal groups feel they need to have an input into what is to happen to them, because as in the past, bills are being introduced and programs are being developed for and in behalf of Indian people without any input from these people. Many times these programs are detrimental, even though I think people at times have good intentions when this happens.

At this point I'd like to talk a little more about some of the problems that face Indian tribes within the state. I think that Indian communities are very much aware of the need for education for members of the Indian community. Many tribes have loan and grant programs to help with the financial aid of their students who seek higher educations in all areas. There's an investment that we put into these students as tribal people, because we recognize the need for looking into the future. These are our future leaders of our communities. In our situation where we're located within the Phoenix, Scottsdale and Tempe metropolitan area, every day there are people with proposals to develop, whether residential, industrial, or whatever type of development that comes on to our reservations. There are lawyers, accounting people, planners, developers, land promoters, people with some kind of program in mind to benefit Indians. It is very hard for them to understand that the money isn't everything. They pose you with the question, "Can't you see the real benefit that would come from all the money you are going to get?" They don't look at the social aspect that it could have within a community. These are some of the problems that we get involved in. We need people within our organization, Indian people, who have the skills and abilities to cope with these professionals and their various fields. We need accountants, engineers, bankers; people in the area of management are very badly needed in the communities, and we're no exception to that. We need people with these kinds of skills; and we feel that if we invest in our young people that eventually, we hope, they will come back and help us to better deal with these types of people that we're talking about. These and other committments are being made by tribes throughout the country to upgrade education for all Indian children. I think that this is where we are, on the tribal and inter-tribal level. We need to unify our efforts to bring about equality for education for all Indians.

When I talk about unification of efforts, some consideration should be given to the fact that there are many Indian and non-Indian organizations who propose to provide various kinds of services to help these people meet that end. When we talk about organizations, we know that there are many; and I think in the last few years being Indian has become very popular. There are many organizations that came about under legislation to help Indian people. There are monies available. Just to name a few of the organizations that are involved in this area--we have NIEA, Arizona State Department of Education, the Indian Division, JOM Steering Committee, NTCA (National Tribal Chairmen Association), NCAI (National Congress of American Indians), the Bureau of Indian Affairs, the Phoenix Inter-Tribal School Board, and various title programs within our BIA and public school programs. I think here again we are left out. Some of these programs are designed to have advisory boards and to have input from parental groups from within the Indian communities. Many times these groups are "on paper groups" and they really have no input into the programs. I think we need to stand up and be counted and make known some of our needs. Like I said, many of these programs are designed and written for the benefit of Indian people with no Indian input. I think that this is where we need to make a big push and to unify our efforts in seeing that these needs are met, because needs vary from community to community depending on the type of structure and the type of philosophy that you have developed as a tribe to meet the needs of education for your children within your individual communities.

The list could go on and on, but most of you have been involved in education and are aware of these many organizations and their programs. In order to bring about a positive change in meeting the needs of our students, we as tribal people need to step back and take a good long look at our tribal long-range goals and objectives. We need to develop an Indian or a tribal educational philosophy for our communities when we talk in terms of the various institutions of learning. We talk about public schools, we talk about boarding schools, we talk about day schools, we talk about mission schools or parochial schools and private schools. These are the types of schools that we send our children to. I think we need to make these institutions responsible. I think we need to ask ourselves what do we want from these institutions when we send our children there. I think this is where the philosophy of a tribe comes in. When we're talking about sending one of our children X number of years to a certain elementary school, we need to say, "What are we going to arrive at by the time that child gets out of the elementary school? What are our goals?" And if they fall short of it, what method do you have to evaluate? Is there a procedure that you go through to evaluate whether that school is meeting the needs of your child? Can he go from the Bureau schools into the public schools and make the transition and not be affected psychologically or socially? Or can he make the transition from public schools into BIA schools? I think there needs to be exchange of ideas and of programs between the two types of schools so that a child can have the best opportunity to succeed when he makes these transitions from school to school. As we see, we have no choice many times as to how these students move around from different types of schools. It may be a social problem, or it may be an academic problem. But I think we need to be made aware of that. What should we expect from students upon the completion from high school? I think a good example of that is one program within the Bureau where they had a very good program. In terms of the Bureau they had an accelerated program and some of the students that were coming out of that school were doing very well; they were getting A's. But when they got outside that fence and tried to compete with other people, they couldn't make it.

So these are some of the concerns that we need to have. We need to have this evaluation process. We need to develop some kind of a needs assessment within our communities. I think that we as tribal people can do even more than that. It evolves into something else and that is with economic development within Indian communities. So when a person goes to school and learns to be an accountant, we have an accounting department and we give our own members an opportunity to succeed at home so that the children following them can look at someone from within their own tribe and look up to them and say, "He made it, I can make it." Many times we need to stop and reexamine our philosophy to see if the schools are meeting these needs for our communities. But in order to arrive at this philosophy, we need to involve our young people. We need to listen to them in developing our goals and our objectives. We need to have this positive self-image of ourselves, and this is needed more so with Indian people than with anyone else. We need to really stress this parental involvement and the education of our people by the board of education for our tribes. I know that many of us have education committees. I think that the responsibilities of these groups need to be defined to better serve our Indian communities. Because, as we look down the road there's legislation every day that's being passed to try to gain control of some of our programs. We talk about Indian self-determination and if we ever arrive there, these students are the people we are looking toward for a better future.

I want to thank you for this opportunity to speak and I hope that we can some day see some of these people sitting in this room become leaders within the state and their various tribes, and provide input into better education of all Indian children.

KEYNOTE ADDRESS: THE NEED FOR EDUCATION

Mr. Ronnie Lupe, Chairman of the White Mountain Apache Tribe, Whiteriver, Arizona.

The concern for educating American Indians dates back to the earliest colonial times when the major responsibility fell to the churches, who began the process of "humanizing the civilizing." The first formal education was established by the Jesuits for Florida Indians in 1568.

Evaluating its impact was as much an issue for colonial ancestors as it is for modern educators. Following the push westward in the mid-19th Century, it was felt that the establishment of reservations and a system of education would be a humane and cheap way of pacifying the Indian.

More importantly it was felt that boarding schools, remote from Indian communities would be a away to accomplish this. The Civil War marked a turning point in the history of American Indian education.

There arose thereafter a great concern for the welfare of Indians and the federal government began to assume a significantly larger role. In 1790, Congress appropriated $100,000 for the operation of federal industrial schools and in 1878-79 the first off-reservation boarding school, exemplified by Carlisle, dominated the approach to Indian education for 50 years. Its philosophy included the removal of students from their homes, strict military discipline, a work-study program with emphasis on industrial arts.

The modern era in Indian education opened with the publication of the Meriam report of 1928. He publicized the inadequacies, archaicisms and cruelties of BIA educational institutions. However, the recommendations challenged the means by which the traditional goal of Indian education was to be implemented, not changes in the goal itself.

My interest in bringing up the echoes of the past is not to measure the cost of criticism, but to use as a tool or action to improve the quality of an education for every American Indian.

My declaration to this group, therefore, is to lay aside the repetitive comparison of school systems and devote critical thinking and money to a determination of the educational needs of Indian children and adults at all levels and all ages. My hope is articulating our knowledge in searching for a "WAY" that could lead to the formulation of new Indian needs.

If Indian education must improve, let us get started now. And let us at all costs avoid the futile competitive evaluation of competitive school systems, which has marked too much of the vital time and that very little of it has served any more purpose than for someone to earn a degree, or add to personal credit as "research completed."

I challenge you to show me even one instance where the findings have been applied directly to classroom situations.

Now, what do we mean to understand each other, by saying, "Education?" Does it mean, the Indians all agree that it is the one and only goal for him? Is it something you obtain by demanding a master-slave syndrome?" Is it a "counterfeit nurturance?"

I believe it is most important to take a serious look at the purpose for education, formal education, that is.

Education is an offer. Education is a process, a continuing process, from birth to death, in which the human organism acquires appreciations, attitudes, competencies, knowledge, skills and values related to its adjustment to complex physical, mental and social forces in its environment.

This is a big charge and responsibilities in today's man spaceship earth dealing with humanity. We live in an era when nobody waits for us any longer. We live in the times of heart transplants, moon landings, telestar communication, computerization, automation, 1,500 miles per hour transportation. Man is learning to harness the force of the atom in his conquest of nature and on and on . . .

What the next generation will be, you as young educators and leaders, I hope, will be concerned with and will assume a large share in shaping and setting the education for tomorrow within the framework. We have traveled a long way as a living test tube to the new residence in technological and scientific achievement. Because of modern technology and society is creating forever evolution, we must continue searching for the ultimate value of a man's life.

Yet, this same man occupies a planet where three-fourths of the people are underfed, it is a planet in which about one-half of mankind is illiterate and poverty stricken and where three out of every four persons earn an average income of no more than $100 a year.

It is a planet where the government spends over 20-billion dollars for war preparation and still a stranger to others who occupy the planet with him. This, then, is man's greatest challenge . . . not the conquest of the universe.

I am pointing this out because we American Indians have not received a fair share of equality education from the wealthiest nation in history with the highest standard of living the world has ever known.

My fellow Indians, the need for education is greater today than it was twenty years ago. Not only must we have education to perpetuate our race, but able to elevate ourselves from a semi-aboriginal way of life to the American way of life.

Our goals as Indian people are:

1. To be self-sufficient;
2. To be self-reliant;
3. To carry our share of society's responsibilities;
4. To retain our culture and a mind of our own in developing and shaping our future through long range programs;
5. Actual implementation and major-decision making of our affairs;
6. To develop our human and natural resource to its fullest;
7. To protect our land, water and mineral rights.

Perhaps our greatest goal through the house of knowledge is to work hard for success and to provide employment and prosperity for our fellow Indians.

Through responsibility and leadership, we can make a living while keeping and enjoying what we have earned. This is not an easy task, but it can be done.

In this day and age, we should do more in developing and utilizing our human resources. Unused material resources is not necessarily wanted, but untapped human resources standing still always are.

With these statements I plead with all Indian tribes to bring home our college graduates by offering them a job and a decent pay. Failing to use mental resources is wasteful both to society and to the individual himself. And this in a sense, typifies the condition of our Indian people, and the basic fault in our Indian people today.

It is not that we as Indian people do not know what is right or good . . . it is our failure to take action when action is necessary. This is a great ill. The great wrong in the world is the wrong that comes from doing nothing.

It is the failure to make sacrifices when they are necessary and to support the struggle for the betterment of our people. This is not only true for the nation and our Indian people, it is also true for individuals. Each of us who thinks he can be detached from the conditions of his fellow humans, no matter where they reside or whatever their ethnic group is . . . contributes to the ill in the world.

Each of us who feels that there is nothing he can do, that his effort does not count, contributes to the holding back of an education for every American Indian.

Each of us must realize that we do, even if in a very small way, affect an education for every American Indian.

So as long as we are passengers of spaceship earth together, let us learn to understand and care for one another, and if we learn to understand one another then we are not apt to hate one another. Ignoring and individualism cause man to look on others as strangers, as enemies, not as brothers in this great adventure through the house of knowledge, life and civilization.

Let not this knowledge lie idle, but effectively utilize it. New patterns are "ideas", which they can help formulate. Knowledge alone will not guarantee much unless you endlessly are willing to pound and implement the new patterns.

Education is not only an assistance in gaining greater material goods, but more importantly it provides an opportunity to enjoy our environment and the achievement for our culture. Education is no substitute for intelligence, however, we realize without an education we are non-participants.

Yes, it is true that Indians are found in every field of endeavor, yet this is not enough for the 1,000,000 American Indians whom we are trying to support.

We need more Indians in top positions at reservation, state and national levels, so they can help the grassroot Indian people. The potential for developing our human resource is unlimited, and the untapped natural resources on our lands are waiting to be uncovered by qualified and experienced Indian experts.

Through the house of knowledge most of the vital needs and problems confronting us Indian people can be resolved with our own power and methods. The methods and techniques coincide with the problems that we have been confronted with. Yes, the process will take money and technical assistance, but first we need to understand one another, which can only be brought through education.

Presently, we need experienced and qualified Indian teachers to teach Indian children in public and BIA schools. On my own reservation, it's sad to say, but we have less than ten certified Apache teachers. At the same time we have over 2,500 Apache children, kindergartern through 12th grade enrolled in school.

Who knows the needs of our Indian children better than we ourselves as Indians? If we are going to put a dent in the education problems and have our children participate at the national level we must encourage our college students to come home and help. The point is, we need more young qualified Indians to help us in challenging and planning the future of our people.

In discussing Indian education we should not restrict our observation to just schools, but an umbrella type of systems that would develop the capital more than enough to enjoy by all as most other Americans enjoy today.

Again my plea to you is, we must rearrange, manipulate the furnitures in the house of knowledge by combining and rearranging facts into new patterns. We have gone so long with standardized guidelines that they are getting rusty. Let's try some new recipe. Indian education needs reforming if we want an education for every American Indian.

For changes to come about, school, community and parental relationship must come about. We must take full advantage participating and in decision making of the recent federal legislation. Indian support of the school program must increase to greater extent. More academic counseling should be stressed at the elementary level.

We should take interest in wanting to serve as Board of Trustees members. Any future research in Indian communities should include and involve the community in planning and operation. A centralized clearinghouse for the collection and dissemination of information on education research. Summer jobs should be created for high school and college students with federal and/or state funds. Funds for higher education should be increased.

Special counseling and tutoring arrangements should be developed to help Indian students overcome high school deficiencies. Bilingual education funds should be increased. Textbooks used in classrooms should deal accurately with the history and culture of Arizona Indians or with American Indians. An all Indian education association be established to work with the State Indian Education Division.

The adult education program should be expanded in terms of preparing parents to help their children educationally. That the preschool program (4-5) be expanded to all communities with a smaller pupil-number requirement.

Parents should become involved in such organizations as the P.T.A., to promote integration and social awareness. Equal attention should be offered to students with no desire to attend college. These students should be given training so that they will have abilities to work at skilled jobs as soon as they are out of school.

Leadership training should be offered for Indians to revive the culture and develop more individual pride. An on going orientation for new teachers should be stressed at local levels.

We, the American Indians, are entitled to all the education afforded other human beings. This education conference with you participating will help formulate and shape the house of knowledge where it will provide an education for every American Indian. Individually and divided we are weak, but if we articulate as a steam roller, we can and will contribute to an education for every American Indian.

My fellow friends, your job is to find the answers to the question, "How will we provide an education for every American Indian?"

WORKSHOP #1

INDIAN EDUCATION AND SCHOOL SYSTEMS

PARTICIPANTS: Mr. Wallace Burgess, Superintendent, Sacaton Public Schools, Sacaton, Arizona; Father Terence, Superintendent, St. John's Indian High School, Laveen, Arizona; Mr. Jon C. Wade, Superintendent, Phoenix Indian High School, Bureau of Indian Affairs, Phoenix, Arizona.

Mr. Wallace Burgess:

Sacaton Public School District is located on the Gila River Reservation, which is about 45 miles south of Phoenix. We have a three member, all-Indian school board of trustees. The public school district serves the entire reservation, which is about 275 square miles in size. A great majority of our students come from our two largest communities, Sacaton and Casa Blanca. The phase-out from Bureau school to public school began in 1966, one grade at a time. Because of the cooperation between the Bureau, the tribal people and an education coordination committee, the phase-out was completed two years ahead of schedule, in July 1971. The school is a K-8 school. For a period of time during the phase-out, we had the only all-Indian board in the state.

We have a different type of funding than many other school districts in Arizona. We have no local tax rate on the Gila River Indian Reservation because it is Federal land; therefore, there has to be a minimum tax rate established. There are three large taxpayers on the Gila River Indian Reservation--the Southern Pacific Railroad, El Paso Gas and Arizona Public Service. The three main sources of funding are state and county aid, the 874 Impact money for operational costs and 815 which is the counterpart of 874 for construction costs, and Johnson-O'Malley. For an example, suppose that it costs $900 per capita to educate one Indian child on the reservation. The state funds $187.50 and the county funds $12.50. This gives a total of $200 for the state and county support. The 874 Impact money is our largest source of funding and is divided into two parts: (1) Funds for 3A students whose parents live and work on the reservation, and (2) Funds for 3B students whose parents live on, work off or live off, work on the reservation or other federal areas. Suppose that the Federal Impact money is $460. The Johnson-O'Malley funding takes care of the remaining $240 needed to educate one Indian child. The 815 Impact money is the main source of funding for construction of buildings. In December 1974 word was received from Washington that $4,742,018 would be funded for two new schools in Sacaton. One will be a K-4 school, and the other a 5-8 school. We think it will be one of the most modern school construction sites and buildings in the entire southwestern United States.

Sacaton Public School District is under the jurisdiction of the State Board of Education. The Arizona Revised Statute 15 handbook requires each school district to maintain registers of student attendance. Up until this year, we were financed on our pupil attendance by ADA (Average Daily Attendance). Under the ADA, for every day a student attended school, we received X number of dollars; and for each day a student was absent, we would receive nothing. Under the new law the minimum number of school days is 175. School administrators usually add one or two days to the minimum to allow for unexpected closing of school. If there are less than 175 days accumulated, the teaching staff would have to give up a vacation day or teach on a Saturday. Under the ADM (Average Daily Membership) which was passed by the legislature last year, as long as the student is on the register and is not in the withdraw category, we still receive state and county support. After ten days of absence, we have to drop the student from ADM and resort to ADA. There are ten periods in a register and 20 days in each period. The old budget was one large budget. The new budget is divided into four categories: M & O (maintenance and operation costs), special education, transportation, and capital outlay (for construction purposes). This is the new budget that was adopted by the Arizona Legislature under Senate Bill 1001. You cannot transfer money from one category to another, but you can decrease the budget. The only way a budget can be increased is if after the first six months of school you have enough ADM above the estimate that you made, you can request to exceed your budget by writing to the County School Superintendent.

We have a library, which is an important asset to our school district, and we have a kindergarten. We also have a special education program, a music program, an art program, a band program, a home economics program and an industrial arts program for the seventh and eighth grades. We had a special reading program, but it was eliminated because of a cut in the budget. We have a reading specialist that works with small groups of children on a one-to-one basis, giving them the individual help they need. We have a Mott program, which was originally set up by the late Mr. Charles Mott, who had worked through Arizona State University. After making application and setting up a funding amount, they help pay for part of the salary of a Mott's director and a community recreation director and also pay for some supplies. We have engaged in this for three years and now we have our community recreation director who is sustained by our local school district budget. We have Title III, which was derived from the Elementary-Secondary Education Act 80910. This is a program designed to create innovation within Indian students. We are involved with six sites which include Sells, Whiteriver, Many Farms in Chinle School District, Hotevilla on the Hopi Reservation and Peach Springs on the Hualapai Reservation. It is a broad and complex program which has involved much travel, communication and workshops for the people involved. One of the programs we have piloted is Distar, which is a subsidiary of Scientific Research Association, a reading firm which also deals with math programs. This Distar program has been very worthwhile for Indian students. Another very worthwhile program is

EPDA-COP, Education Profession Development Act and Career Opportunities Program directed by Dr. John Sullivan at Arizona State University. It is designed for teacher aides who wish to become teachers and get degrees. We had two aides in our district who completed it. We are one of the first schools to have differentiated staffing--a salary schedule for aides who went to school. They can move across and down the salary schedule as the teachers do to help increase their salaries accordingly.

The following are statistics on Sacaton Public School: In 1966, we had four teachers, 12 public school employees, 156 students and a budget of $168,000. In 1974 we had 42 teachers, 96 public school employees, 921 students and a $1,112,000 budget.

Father Terence:

St. John's Indian School is located on the Gila River Indian Reservation, on 51st Avenue just south of South Mountain. The school was established in 1902 because prior to this Papago and Pima students were sent to Grand Canyon at the age of six and would return from school at age 14. The people didn't want this, so they asked the priests in Phoenix to come and start a school.

Slides:
(1) The classrooms.
(2) The library. We have one of the better libraries in Arizona for a high school. It is a very good library for Indian studies.
(3) Back of the building. Some students painted over some grafitti with a Zuni-type design.
(4) The gymnasium and cafeteria.
(5) The girls' dormitory. We take 100 girls in one dormitory and 100 boys in another.
(6) The administration office.
(7) The church. It was built in 1925.

Topic: The staff.
Student: The staff is made up of priests, nun and lay teachers, and brothers.

Topic:
Student: I think the school has improved. The campus has grass and trees, areas have been cleaned up, and there have been paint jobs. It has a better atmosphere.

Question: (indistinguishable on tape)
Father Terence: We have about 80 students in the grammar school and about 150 or 160 students in the high school. There are about 15 tribes represented in our school.

Question: What sources of funding do you have?
Father Terence: The church gives us about 10 percent of what we need. We have our annual bazaar that raises about 13 percent of what we need. The rest we scratch for.

Question: Do you have any aid to your school?
Father Terence: Yes, under Title I we have reading, math and art in the grammar school.

Slides:
(8) Students representing the Papago, a pueblo in New Mexico, Hopi and Mescalero-Apache.
(9) The White Mountain and San Carlos Apache dance group performing the Cloud or Ghost dance.
(10) Former staff.
(11) The only Indian staff member teaches P.E.
(12) Students getting out of study hall. We have an IWE program (Instruction Work Experience). These are classes in which the student gets involved in a variety of experiences, such as painting.

Topic: Students' feelings about mixture of tribes within the school.
Student: Students are able to get together and discover what they have in common and what they don't have in common. We do have problems, such as Apaches and Pimas fighting, but it doesn't last very long.
Student: I think it is good that we have a mixture of tribes at our school. The students can learn about different tribes, talk to one another, and not have a feeling of superiority to other tribes.
Student: Students from town come to our school who don't know about their Indian culture. They talk to students from their own tribe and learn about their language and their culture.

Slides:
(13) The art building was built in 1904. Students make pottery, belts, do silk-screening and silver work.

Topic: Students' comments on courses offered.
Student: There could be more of a variety of courses. It is good to have a lot of art courses, but more business and academic courses are needed.

Topic: What types of teaching approaches are best and what types turn you off?
Student: Teachers should make students speak up in class. When called upon in class, no one wants to talk. But if a discussion is started where students are involved, more students will become interested. In our Indian studies class we think of anything to say and our teacher lets us discuss it and urges us to find out more about it in the library.
Student: Some classes are interesting. Classes I don't like are those where the teachers talk too much. It should be up to the students. They should be able to work on their own about two times a week. It is

important for students to relate to one another and to the teacher. If the teacher talks too much the students aren't going to be interested. They will do other things that interest them.

Question: (indistinguishable on tape)
Student: There have been some teachers from Central Arizona College, vocational schools and from Sacaton that talk to us about financial aids that we can receive that will help us to go to college and get a higher education.

Question: (indistinguishable on tape)
Student: I haven't heard anything about this because this is my first year at this school. If students go on to a higher level of education, they might have a problem.

Question: (indistinguishable on tape)
Student: Students make jewelry, beadwork or some form of art. They go to art shows and if they sell their work, the art show will get part of the money and the student will get one-third of it.

Question: (indistinguishable on tape)
Father Terence: I am in the process of creating a school board. The steering committee will form the by-laws and the constitution.

Slides:
(14) The back of the boys' dormitory, the new art building and a new ESA project.

Topic: What students think about extra-curricular activities.
Student: I don't board at the school and I do have my own activities after school. I wouldn't know what they do after school.
Student: The gym is open on Friday's for students to play games. We have sports, like baseball, where we play against classes or sometimes against faculty. On Sunday they bring us to town to see a movie.

Father Terence: ESA (Environmental Study Area) is a langscaped area where designs are taken from some Indian art form. You make concrete in the form of a design and fill it with plants. It is difficult to do. We have these all over the school. The students can learn the names of plants and tell others what the design is about.

Film Presentation:

Welcome to Phoenix Indian High School. We would like to show you some of the things our students are doing. This is a junior high reading lab. Students develop their reading skills by using three different systems: EDL, Fountain Valley and Hoffman Reading Program. A reading teacher and four aides work with students in a small group on an individual basis. A similar program is being developed for the high school.

For the past few years we have been developing a prescriptive math program. This program provides as many as five different alternatives for developing a math skill. Folders, textbooks and computers are used. Two teachers and two aides provide tutoring whenever students want it. Our science program offers first-hand experience for our students. In life science students conduct experiments with living plants and animals and find out about ecology and environment. In this hydrophonic greenhouse students grow both food and decorative plants. What are these students looking at? In physical science students use a telescope to see things such as Jupiter, Saturn and spiral galaxies. They also get first-hand experience in performing experiments. These students are building rockets. After carefully testing their rockets, the students prepare for launching. The electrically-fired rockets soar as high as 2,000 feet and then safely return by parachute. Students also take courses in drafting. These advanced students prepare plans so complete that they can be used to construct a real home. Power mechanics provide students with general automotive skills and knowledge. First-hand practice is provided for students to learn to repair and replace parts. Powder puff mechanics get their hands dirty, too. Getting equal time the boys can learn bachelor survival. Sewing instruction is provided for both home and industrial applications. These junior high girls are making pillows and stuffed animals for a child care study unit. Senior high girls make these miniature tribal costumes on the heavy duty industrial sewing machines. Mr. Cole's arts and crafts classes provide students with practice and instruction in the use of several art forms such as beadwork, drawing and painting. The health careers program gives students on-the-job experience and training in a number of medical fields. There are also courses in woodworking and metals. At Christmas and Thanksgiving special meals are prepared in the cafeteria for students, parents, guests and faculty. These events are very well attended. This is our new gym. And our new student union just opened. It is a place for students to get together. Recreation such as billiards are provided. There is also a new arts and crafts room and a museum display area. These dishes were the original ones provided in the cafeteria. Other displays show the history of the school. Our sports program includes wrestling, baseball, football and basketball, cross country and flickball. Flickball is a combination of football and basketball. We also have a junior ROTC program. Our students march at special occasions and each year a number of boys and girls fly to California and they visit Marine installations and familiarize themselves with the Marine Corps. In past years this trip has also included such activities as rodeoing and visits to Disneyland. At Phoenix Indian High School students are not only learning new skills, they are developing these skills through the hands on experience of appropriate practice.

Mr. Jon C. Wade:

We enroll approximately 750 children. Most of them come from Arizona; however, we have some from California, Utah, Nevada, Colorado and New Mexico. Many of the students come from the Hopi Reservation. We operate grades 7 through 12. The school is accredited by North Central Association.

Question: How many seventh and eighth graders are there?
Mr. Wade: Seventh and eighth graders would number around 50 to 60.

Question: (indistinguishable on tape)
Mr. Wade: The curriculum is a seventh, eighth and ninth grade junior high program; the senior program is tenth, eleventh and twelfth.

Question: What do the guidance counselors do?
Mr. Wade: They talk to the students about their particular problems and try to provide some programs for behavior modification in order to change that particular problem.

Question: (indistinguishable on tape)
Mr. Wade: The career education program will be expanding within our limitations. We are going to cut 14 staff people from our school as of July 1. Our ability to serve is going to be lessened, but hopefully it won't hurt the majority of our programs.

Question: How effective is the Fountain Valley project?
Mr. Wade: Fountain Valley is used about one-third of the time. The five people who are using it want to keep the project; they like it.

Question: (indistinguishable on tape)
Mr. Wade: We do have a few students who have an alcoholic problem. At the present time we are trying to get them into counseling and therapy sessions. We have submitted a proposal with the Phoenix Indian Medical Center to provide some resources to help us. We have 700 of the nicest kids, and there are just a few of them that have an alcoholic problem.

WORKSHOP #2

CONTEMPORARY ISSUES IN INDIAN EDUCATION

PARTICIPANT: Mr. Rick St. Germaine, Treasurer, National Indian Education Association, Tempe, Arizona.

Mr. Rick St. Germaine:

The purpose of this workshop is to share with you major concerns that many Indian people are involved with. These are concerns that the National Indian Education Association has on their agenda when they meet quarterly. NIEA was formed in 1969 in Minnesota. There was a major Indian program at the University of Minnesota, and some of the Indian leaders got together to form the NIEA. By November 1970 they sponsored the Second Annual NIEA Convention in Minneapolis. A board of directors was elected, composed of 11 individuals from different tribes across the country. They dealt with such issues as federal legislation pertaining to Indian education and federal programs within the BIA. They confronted other agency programs that did not involve American Indians. The NIEA developed its membership and eventually became the largest Indian organization in terms of individual membership in the nation--as it is today. The NIEA has very promising leaders serving on the Board of Directors and the Executive Board.

This past year they had their Sixth Annual Convention here in Phoenix. Members who placed bids for the Phoenix convention thought it would serve a very useful purpose to the state of Arizona and the state's Indian population. Two years ago at the Seattle convention, only a very few Indians were aware of the kinds of cultures and people that lived there. There were thousands of people, huge exhibit areas, dancers and food. Some of the federal leaders attended, and I noticed an increased awareness in the Seattle area of the Indians of the Northwest as a result of the convention. It was also reflected in Washington, D.C. by some of the funding programs that were enacted the following two years. In Phoenix we had nearly 5,000 Indians in attendance in addition to the people in the Phoenix area, and many Indian communities were a part of the planning of this convention. Much of the input and all of the fund raising was the burden of the local Indians, who raised over $50,000 from July to November. They also put the agenda together. The theme of this year's convention was "Indian Education: It's Gotta Be Now." The program agenda reflected many of the major issues that American Indians in Arizona and around the country were concerned with. As a result of the convention, some of the Indian education leaders with the federal programs were brought in and there was an increased awareness in Arizona. It also had an effect by organizing groups of Indian educators in Arizona. The facilitating committee had a fund surplus of $4,000. As a non-profit education organization, they will use these funds to generate more funds which will go toward Indian education programs and scholarships for American Indian students in this state.

Public Law 93-638 is a self-determination act for Indians, which will increase tribal involvement in Indian programs. The BIA is currently sponsoring some workshops throughout the country to get input into this legislation.

Audience:

A study commission is being set up to review all treaties and legislation pertaining to Indian tribes. It will assess and evaluate the state of the individual tribes and their relationship with the U.S. Federal Government.

Mr. Rick St. Germaine:

The National Advisory Council for Indian Education, which is an advisory group appointed by the President for Title IV, is composed of 15 people; two are from Arizona. Many Indians were pleasantly surprised that this group, regardless of how it was made up, turned out to be very effective. PL 93-638 is going to have major implications for Indian tribes and Indian educators this year and next year. The BIA Indian Health Service is soliciting input into this act. Dr. Ken Ross, Superintendent of Window Rock Public School system, is involved in the JOM and is providing some input into this legislation. Some of the school districts up north are having financial problems. In the passage of this act, the tribes will be able to contract directly with the BIA so that they can manage the funds for any program, including JOM.

Question: How will the money be obtained through this act?
Mr. Rick St. Germaine: The BIA, for example, has an annual operating budget. In the past, through their area offices, they have administered Indian programs under the control of the Bureau. It is my understanding that there will be no new funds allocated for the purpose of tribes taking over control of these area programs within their own reservations, but it now will be an option provided to the tribes to take over this control and operation of the programs that could presently be on their reservations. As a result, smaller tribes might be squeezed out in some instances. This is one of the problems that must be ironed out.

Question: Is there an option to go with the BIA school or the public school?
Mr. Rick St. Germaine: Perhaps. The legislation reads that in order for the tribe to take over the operation of these programs, they have to meet certain requirements. They must prove they have the management capability. They must verify they have the facilities. They have to

provide a planning grant for the program. There are all sorts of stipulations. So it is not going to be the easiest thing for a tribe to do. Some of the larger and wealthier tribes will immediately be able to assume this responsibility.

We have 178 programs that were funded under Part B and C of Title IV this year. With Title IV there are five subcomponents of that funding program. Each subcomponent has a separate purpose. The purpose is to reflect the needs that were established in the major studies of 1968 and 1969 by Havighurst and by the Subcommittee on Indian Education; and also by various Indian groups around the nation who were demanding to the federal agencies that Indians assume control over their schools, that funds be provided for special needs of Indian children, that Indian tribes be permitted to establish Indian education programs among their own tribes, and that urban organizations be allowed to provide programs. Part A of the act deals with local education in the public schools. A certain proportion of funds every year are set aside and allocated to the subcomponents. Part A generally receives the largest amount. It enables school districts to establish special programs that supplement the current programs for Indian students in their schools. This is an entitlement program, which is based on a formula. If a school district had 500 Indian students in their school, the formula would be 500 Indian students times the state level of fundings per child. This would be divided by 10 percent. Many of the recommendations last year were to increase the funding in Part A and Part B, but it stayed at present levels. Indians wanted to know why their allocations decreased. It wasn't because there were more school districts, but because there were more Indian students. This act also calls for the formulation of parent advisory committees, which are very beneficial to schools.

Question: Do you have any means in which to validate the number of Indian students there are in a school?
Mr. Rick St. Germaine: No. The National Advisory Council on Indian Education in Washington, D.C. is comprised of 15 members. This group sacrifices much time and effort into their work. They are putting pressure on the President and Congress with recommendations for improving this program which could have so much more effect in the country if it was funded on a greater level. We have to turn back a tremendous amount of proposals. Last year we had 550 proposals and we ended up funding 178. When you read a program that is fantastic and you know that you have to turn it down because there might be other programs that will be more fantastic.

Question: Do you know when the word will come out about these proposals?
Mr. Rick St. Germaine: The word will come out through your Congressman on June 3; but if a program is funded, you will start hearing about it in May because that is when the negotiation process starts with the USOE. All readers are Indian who have a wide background in education programs at the tribal level. Each proposal is read by Indains at least three or four times. They don't allow us to read in our areas where we have a

conflict of interest. The proposals are then passed on to the NACIE. This is a discretionary program.

There are many agencies that are available for funding, such as tribal organizations, national organizations and urban organizations--wherever there are Indians. For Part A, Title IV, the State Department determines how many Indian students are in Arizona. They collect the information from the school districts. There have been serious battles over who is an Indian. When we held our NIEA convention here in Phoenix, some of the resolutions on the floor concerned who was an Indian. The Indian Education Act left that one issue unresolved.

Question: Does the parent advisory committee have any authority to determine who their committee members are?
Mr. Rick St. Germaine: In actuality, they don't. They can do a certain number of things to help. A few school districts around the country absolutely refused to consult with an Indian parent in any way. We encountered some major problems when this act was provided through the school district and when they were required to sit down and be dictated to by Indian parents. There was money available to local school districts, but the school districts wouldn't take part. Last year this was a real concern of some Indian people. Some school districts did take part, but they actually developed a proposal without consulting Indian parents. In some school districts the superintendent and many officials would dominate a parent and tell the parents what was needed. However, the law states that the parent shall determine the needs for the students. If there are any conflicts, they have to be worked out in the local area.

Part C is also a discretionary program, but it deals with adult education. Recommendations are to increase the funding level to this area. We have had some good model programs from Part C. But Part D basically calls for the creation and operation of the National Advisory Council and also the operation of the Office of Indian Education. We have a commissioner of education for the entire country, and he has five deputy commissioners. For the first time, we have an American Indian deputy who is in charge of the Office of Indian Education. Their budget is $40 million to fund these programs.

Part E provides funds for Indian teacher training to universities and to tribes that contract with universities or institutes. These programs took part in the NIEA convention, and they put on several workshops. This area was almost eliminated by Congress. There will only be about five or six of these programs funded next year. Regardless of the criticisms of this act, we are going to see some results. Almost 1,000 Indian communities have been involved in writing proposals and generating ideas for education, and 1,000 public school districts serving Indian students have become aware of the Indian situation.

Question: On Part B discretionary funding, do you know how strictly NACIE follows their established priorities in actual funding?
Mr. Rick St. Germaine: I know they do establish those priorities every year. In my opinion, they don't follow them. A year ago the program manager was going to develop a cross-country matrix, and they were working on all types of systems in order to distribute money more equally among the Indian population.

Question: What is in the future for Title IV? Will more money be appropriated?
Mr. Rick St. Germaine: It will be the same this coming year. It is subject to the approval of Congress and President Ford signing it. We have heard that it will be continued again until 1978.

Question: Is it possible to apply for more than one program?
Mr. Rick St. Germaine: Yes. We call that coordination of resources. That is one of the areas that we highly recommend. We recommend that a program bring in resources from other agencies and groups. In fact, if you do that, the proposal will have priority.

Question: Is post secondary education included in Part C for adult education?
Mr. Rick St. Germaine: It is basically for Indians who have dropped out of school or didn't continue for some reason. It is not for post secondary education.

Question: How are readers selected?
Mr. Rick St. Germaine: The office consults tribes, organizations, groups and funding programs soliciting names and recommendations. They must have experience working with Indian education programs. Their policy is to locate readers and get new readers each year.

Question: Do you know where the next NIEA convention will be held?
Mr. Rick St. Germaine: The next NIEA convention will be held in Oklahoma City, November 5 to 9.

WORKSHOP #3

RESPONSIBILITY OF INDIAN EDUCATION BY THE STATE ADMINISTRATION

PARTICIPANT: Mr. Joe H. Herrera, Executive Director, New Mexico Commission on Indian Affairs, Santa Fe, New Mexico.

Mr. Joe H. Herrera:

Previous to my present position I was the director in the Division of Indian Education for some years, then moved on to another job with Human Resources Development Program for minority groups, and was the director for the Security Commission. I have long been interested in Indian education both at the high school and university level in New Mexico.

In New Mexico we have 25,000 Indian children in public schools. Using New Mexico as an example, there are two conclusions regarding problems we are having with Indian children, especially in public schools: (1) Young Indian people are labeled as incapable of learning. (2) The educational system of the various states are not designed to meet the needs of Indian students. In our school district in New Mexico, we have approximately 2,000 students; about 51 percent are Indian students. We have school districts in New Mexico where the school population is predominantly non-Indian. In the Albuquerque public school system we have bordertown-type contracts in the public schools, as well as Indian students whose parents recently moved into the metropolitan area of Albuquerque, mostly from Oklahoma, South Dakota, Montana and Arizona. In Santa Fe we have a number of Indian students from northern pueblos; Gallup has a huge enrollment of Navajo students. Those Indian students who are orientated to relatively urban areas still have prevailing problems within the school system. We need to find out what is wrong with the curriculum and attitudes within the school systems. Perhaps there is not enough sensitivity on the part of the teachers, supervisors, principals, superintendents and the school board.

Many of the Division of Indian Education offices were not established through public funds, but by federal funds available through Johnson-O'Malley and other title programs. We don't have enough professional and technical Indian personnel in the State Department of Education or other related state agencies who could help establish an overall curriculum based on the needs of Indian children. Recently our Commission took the responsibility of initiating and drafting a bill to establish a Division of Indian Education within the Governor's office through public funds and the legislature. This had some opposition from various state legislators, as well as Indian people. Through compromise, it was thought it would be better to place this Division in the New

Mexico Commission on Indian Affairs, and through preliminary basic work establish that Division within the State Department of Education where it actually belongs. This bill was passed by both the Houses unanimously, and is still on the Governor's desk.

We are faced with federal programs that are geared for service programs. We don't have enough input from Indian communities, although some of the title programs require parent-teacher participation. In New Mexico we were able to transfer the JOM programs back to the Indian people. We have a board of regents composed of three tribes in New Mexico: the two Apache groups, the Navajo and the pueblos. The board of regents is the prime sponsor of the JOM program. Then it is given back to the various parent-teacher organizations; they have an input within their own respective school districts. This is the way JOM has been run in New Mexico. Title IV programs are the same; we have some difficulty in running the program under various education committees. A particular program in Title IV requires parents' participation in the community. There is a conflict between governing bodies who want to have a say and parent-teachers who should be participating.

The State Department of Education should be concerned with higher education. Some other states have special programs for Indian students, but New Mexico doesn't except through the BIA which is handled through the various tribal councils.

The coordination of education programs that affect Indian students is imperative. There are presently a variety of federally funded projects that are spread throughout the state departments of education. If these programs are coordinated, the Indian community would have better information regarding the purpose and function of educational opportunities available to their children. Also, through coordination, it is believed that the overlapping of projects can be alleviated and appropriations can therefore be extended to accommodate more students.

There is a need to assemble existing data and to project future needs of Indian students in public schools so that a comprehensive plan for Indian education can be established. We believe that such a plan is critical to future decisions affecting the education of our students.

There is a need for state education personnel to be sensitive and aware of the unique and diverse needs of Indian students. There is a definite need for the local community to become actively involved in the development of relevant curriculum which adequately relates to cultural differences of Indian students. Perhaps we put too much emphasis on differences; similarities must be considered, too. Indian children have the same desires and wants as any other children.

There is a need to establish a visible Indian education office at a high level of state government that the local community can identify with and depend on as an advocate of their needs to the state boards of education and local school districts.

Based on the foregoing needs, the following are functions of the divisions of Indian education by the state administration:

1. To monitor, coordinate and evaluate state department of education and federal programs effecting the education of Indian students in all levels of public instruction.
2. To provide information and technical assistance to local Indian communities. (i.e., statistical data, aid in proposal writing, and dissemination of information regarding funding sources.)
3. To provide recommendations to the state departments of education in their development of education programs for Indian students.
4. To facilitate local communities in their efforts to gain control and manage community education programs.
5. To insure full consideration of Indian input into the development of revisions of state department of education policies effecting Indian students in public schools in all levels of public education.
6. To assist in the development of comprehensive plans that express the goals and objectives of the Indian tribes and communities. We need to retain the beautiful Indian traditions and customs and include them in the school curriculum.
7. To aid in the establishment of student, parent and community educational committees in order to fulfill legislative mandates regarding community involvement.

Justification:

1. Because Indians are unique culturally and socially, a specific division of Indian education should be established to adequately cope with such diversity. Such an education division should not be established to accentuate the diversity but merely to accommodate such diversity for the betterment of both the Indian and non-Indian of present and future generations.
2. The departments should exist to facilitate the trusteeship status that exists between the Indian community and the Federal Government, via aiding federally initiated and funded projects affecting Indian education.
3. The state boards of education should agree to the basic policy of Indian self-determination (witness the efforts made to transfer JOM funds to various Indian groups involved). Such boards would merely extend the policy of self-determination.
4. The divisions of Indian education will be in line with the state's policy of seeking community involvement at all levels of education providing assistance to local Indian communities in their quest for quality education.

What authority should we expect from the state administration as parents, tribal leaders and Indian communities? How can we become involved in respect to the responsibilities that are rendered by the state administration? All too often we are dependent on federally funded programs and geared to a stereotyped program. We need to be innovative because there is a growing change within our Indian students. Indian students encounter a mixed atmosphere with non-Indian students; they learn some good habits and some bad habits. How can we set up these programs that deal with Indian students who are having problems in coping with the urban environment they are placed in?

Question: How does the bill read? The bill is very inadequate in terms of responsibilities and functions as it is written here. We need to know the nature of the bill so that more teeth can be put into it. It sounds to me that it mainly serves in an advisory capacity. It doesn't have any decision-making authority at all.
Mr. Joe H. Herrera: This legislation was established a few weeks ago. This is how the bill reads. "The Division of Education, an Indian Education Division within the State Department of Education and creating an appropriation in time of emergency, be elected by the legislature of the state of New Mexico. Section 1--Indian Education Division. The Indian Education section is created within the State Department of Education. Section 2--Appointment of Division. The superintendent shall appoint an assistant superintendent for Indian Education. Section 3--The Indian Education Division shall (a) provide direct assistance to meet the educational needs of Indian students (b) provide direct assistance to local school districts, independent development, implementation and evaluation of curriculum design for Indian students (c) establish an advisory council consisting of not more than seven Indian educators and others to assist in evaluating, consolidating and coordinating all activities related to education of Indian students. Members of the council shall receive per diem and milage as provided for non-salaried public officers in the per diem and milage act. Section 4--Appropriation. $70,000 is appropriated to the State Department of Education from the general fund for expenditure in this fiscal year for the purpose of care and preparation of this act."

Question: Is the commission involved with the education of Native American inmates in the state prison?
Mr. Joe H. Herrera: We are getting into that through another program. The National Indian Youth Council is working through our Commission to establish release-rehabilitation for Indian inmates by having them enroll at the Institute of American Indian Arts and the Southwestern Indian Polytechnic Institute. Funds have been provided through the NIYC office to the corrections board of the state penitentiary. This is a possibility that perhaps this office can get involved in.

Question: You said this is only a working proposal. Will you develop this further?
Mr. Joe H. Herrera: The advisory council, composed of Indian educators, will expand on this. This proposal is not really adequate.

Question: Will you wait for the advisory council so that they can write up their particular needs?
Mr. Joe H. Herrera: We have an opportunity here for your input, also. It could also serve any existing Indian education divisions in Arizona or other states.

Comment From Audience: We have a similar pattern that we are setting up in Arizona--the JOM Steering Committee. We received endorsements from all fourteen Indian tribes that are under Navajo and Phoenix area offices to come together and formulate this steering committee. We went to the state legislature to be counted and to be part of the program. Last year the state legislature passed a bill stating that we are a legal entity working with the State Department of Education. We are in a position to write our bylaws to our constitution. The next thing we want to do is to take in other programs like P.L. 815, 874 and Title I. Each member is appointed and sent from their tribal council; we have 18 members.

Question: Do you deal strictly with funds or do you deal with other problems, such as disciplinary problems?
Mr. Joe H. Herrera: This would really be related to the local school districts. This Division can also serve as an authority if there is any written process or regulation that can force the local district to maintain Indian students' rights.

Comment From Audience: In your office, a committee or spokesman should be formed to visit the schools and present the problem to the school board.
Mr. Joe H. Herrera: Sometimes we are often dependent on the title programs and other funding sources. We should make the state aware of their obligations. The state must put up their own public funds to establish such an Indian Education Division within the State Department of Education.

Question: When will this bill be finalized?
Mr. Joe H. Herrera: This will go on and on. It is an ongoing thing.

Question: When do you expect to have it in operation?
Mr. Joe H. Herrera: As soon as our governor signs it, there will be an office. Thank you very much for your input. There will be more pages added as we incorporate your suggestions and ideas.

WORKSHOP #4

STRENGTHENING NAVAJO EDUCATION

PARTICIPANTS: Mr. Dillon Platero, Director; Mr. Henry Gatewood, Director of Administrator Training; Mrs. Katherine Arviso, Deputy Director; Dr. Lloyd House, Director of Adult Education; Ms. Gloria Emerson, Coordinator of Program Review and Analysis; Mr. Eddie Brown, Director of Johnson-O'Malley Program; Ms. Joy Hanley, Coordinator of Program Review and Analysis (Leave of Absence)--Division of Navajo Education, Window Rock, Arizona.

Mr. Henry Gatewood:

The Navajo Nation encompasses a large portion of New Mexico and Arizona. The Division of Education is under the authority of the Navajo Tribal Council. Continued efforts and reassessment of educational programs are needed for the children, parents and communities on the Navajo Reservation. Mr. Dillon Platero and his staff in the Navajo Division of Education have redesigned their structure; it is composed of the Division Director, the Assistant, and technical contract educational programs. In each major area we have program planning, program review, educational services and their particular functional branches within those organizations. The Navajo Division of Education has been very active within the few years of Mr. Platero's directorship, but further programs are needed. Assessments are being continued by the staff, other divisions and Navajo communities.

Mr. Dillon Platero:

When the Indians first saw the Pilgrims land, there was a strong sense of cooperation. The Pilgrims needed food, shelter and friends; Thanksgiving resulted. Next came the extermination policy of the country in which there was a strong desire to rid the country of Indians. There were Indian wars and expeditions. The isolation policy introduced the reservation where the Indians were isolated and left to live alone. Reservation policies and treaties came about. The integration policy was introduced because there was something to be desired in the placement of Indian people. The Allotment Act gave Indians their own parcels of land. The integration policy was eliminated because oil and minerals were discovered on Indian land and many non-Indians wanted these resources. The Assimilation policy relocated Indians from reservations to cities, but somehow the Indians found their way back to their reservations. The present policy, self-determination, lets Indians decide for themselves and operate their own programs and policies related to Indian people. Laws like Title IV, provided for Indian people to participate in the area of education. This brought about other bills such as the P.L. 93-638, the present Indian self-determination Indian Education Assistance Act. Indian people are being recognized not only by the highest office in the country, but by Congress in legislating public laws which give the Indian an opportunity to make educational and operational decisions.

We need to master our many problems, to learn from our mistakes, and to think positively. The Navajo Division of Education was established to deal with the education problems of the Navajo. The Navajo tribe made a start, a decision and a tough committment; it is a challenge to the Indian people. The Navajo Reservation, which is about the size of West Virginia and has a population of about 140,000 Navajo people, works with several agencies (state of New Mexico, Arizona and Utah, BIA, public schools, mission schools, private schools and private industry).

The Navajo Division of Education developed a position paper a few years ago which pointed out the present state of Navajo education. We found that the Navajo people had very little control over their education and that state educators, BIA, the Catholic and Protestant missions were in total control. What steps should we take and what alternatives do we have? Should we continue with the present system? Could there be a unified effort so that schools will eventually work together?

A third alternative is to create and establish the Navajo tribal education system. All regulations and requirements are being set by the state, BIA and home mission boards. The Navajo tribe needs to establish a tribal education agency and needs to be recognized as an agency comparable to that of a state education agency. The tribe would begin to explore whether or not it can accredit the schools on the Navajo Reservation. Let us think about the future and accrediting educational institutions all the way from preschool through college. Right now, including small preschools, there are over 200 schools on the Navajo Reservation; some schools have as many as 3,000 students. These teachers have certain state and federal teaching requirements, but there are no requirements for teaching Navajo language, culture and using the Navajo language for instruction. We begin to see the complexities of bilingual education. The Navajo people haven't decided to make Navajo language a part of every school on the reservation, nor have they decided that Navajo culture shall be taught in every school on the reservation. Perhaps the Navajo should set the guidelines for requirements of teachers on the Navajo Reservation. Out of 3,000 teachers either near or on the Navajo Reservation who taught Navajo students, less than 300 were Navajos. Today we have over 300 Navajo students in training beyond the second year. In the next five years, our objective will be to have over a thousand Navajo teachers in the classrooms. This may be hard because there are people teaching there already. We address ourselves to that problem. We have the money to do the training; this is a special effort.

We found another problem. Two years ago less than ten administrators were Navajo out of about 200 administrators on the Navajo Reservation. Under the Carnegy Foundation we have 20 Navajo people at the University of New Mexico going for their Master's. Ten of those people are using the Navajo Tribal Scholarship funds. A combination of funds from various sources is doing the job.

We have just completed a study of the public schools on the Navajo Reservation. This meeting at the Ramada Inn was specially called by Senator Fannin where we brought the problem to the attention of many people and superintendents. In the public schools on the Navajo Reservation in Arizona today, 38 percent of the total funds is allocated for instruction and over 61 percent is allocated for transportation, maintenance and housing for teachers. This is why Navajo students graduate from high school at sixth, seventh or eighth grade reading levels. I always make this analogy. In a hogan, the following people are running the household: public schools, the BIA schools, the contract schools, the mission schools, the colleges and the ONEO schools. The head of the household, which is the Navajo Tribal Council and the Navajo people, is not running the household in education. ONEO at least has their CAC (Community Action Committee), Navajo Community College is chartered and controlled by Navajo people, and the locally controlled schools are controlled by Navajo people but are incorporated under the state. The Bureau, public and mission schools, which are the bulk of Navajo education, are not controlled by Navajo people. Unless we take care of our household, everyone else will continue to run it.

Question: Who hires the administrators for the schools on the Navajo Reservation?
Mr. Dillon Platero: The Bureau hires through the Civil Service and public schools hire through the superintendent and the board. In the public schools on the reservation right now, over 90 percent of the board members are Navajo, but they still work with state regulations.

Question: What is a contract school?
Mr. Dillon Platero: A contract school is a BIA school that is organized and run by the Indian community. They set up their own school board, contract monies from the BIA, and hire their own teachers and administrators.

Question: Can contract schools have a Navajo studies program?
Mr. Dillon Platero: Yes. The four locally controlled schools on the Navajo Reservation--Borrego Pass, New Mexico; Rough Rock, Arizona; and Rock Point, Arizona--all have extensive Navajo language programs and Navajo culture programs and even use the Navajo language as a language of instruction.

When I entered the Bureau school I was in grade 0. A person who speaks English at age six is in the first grade automatically. So it may take a Navajo student two years to learn English. Now at a locally controlled school where Navajo is the language of instruction, at age six all students are automatically placed in the first grade, even though they don't know English.

Mr. Henry Gatewood:

You see what it means to identify yourself, retain your own language, and become more efficient in your language because sometime or another other tribes and minorities will be doing the same.

Mrs. Katherine Arviso:

As the tribe assumes greater control over its educational destiny, the management activities in the field of education must operate so that all components move forward together and in support of one another with as much flexibility as possible.

In our efforts to streamline our operations, we have followed some modern concepts of educational management. The first section is set for planning. The other two are the service rendering departments and last is the evaluation. Some of the functions of the division's planning, research and development components are as follows: establishment of priorities in terms of areas for development, assessments of educational needs of the Navajo people, identification of problem areas, possible consequences and alternative plans of action and development of strategies necessary to insure the development of effective educational programs and services for the entire Navajo population. The major part of the functions is writing up proposals and securing funding for programs; the bulk of the work is in planning.

Some of the ongoing projects are in educational TV, curriculum development, school facilities, special education, fiscal research, inservice training, and the Navajo Youth Development Program. Guidelines are developed in curriculum development; today there are no uniform guidelines. There is a need for coordination, especially in developing bilingual materials for use in the classroom. Mr. Platero mentioned teacher accreditiation for bilingual teachers. The Navajo must have means of setting the requirements for certification and accreditation where it concerns bilingual education. A survey was undertaken and it brought to light the financial situation faced by public schools on the Navajo Reservation. The meeting at the Ramada Inn was on the public schools' financial situation. We have fiscal research and in-service training section. We are attempting to get funds from the Ford Foundation mainly for staff, development, and the fiscal research studies further the funding problems that are facing the Navajo people in education. They will include a complete review of legislation on federal, state and tribal levels, history and policy funding, a review of school funding, and research of actual needs. The projects will develop models and alternatives to the current situation and will propose solutions.

Canoncito Alternative High School. The Division established this pilot program for high school dropouts in the community of Canoncito. When the community expressed a need for assistance to high school dropouts, the Division assisted in establishing a pilot program. The program is funded under Title I through a contract with the BIA and will continue through this summer. If this pilot program proves to be a successful alternative mode of education, then funding will be sought to put similar types of schools in other communities. The Navajo Youth Development is attempting to develop a year round program consisting of employment, recreational facilities and a means of providing extra curricular activities for the students. We have had several planning meetings with the youth from all schools on the reservation.

Question: Do you have any authority over the public schools on the reservation to incorporate the curriculum and development? Do you have problems with them accepting the kind of curriculum the Navajos want?
Mrs. Katherine Arviso: We don't have that problem, but we do have the problem of not having the material. We are establishing a center for Navajo materials development, and this center will serve a large number of schools. It will be in operation this next fiscal year. We are addressing ourselves to the requests of the BIA schools, public schools and contract schools.

Mr. Henry Gatewood:

Under the state law provision, the school board selects a certain number of textbooks and others as electives. If Navajo parents agree on a particular book curriculum, the State Department of Education will recognize this need on the reservation.

Dr. Lloyd House:

I never cease to be amazed about ideas for new programs proposed by Indian people. When I first worked towards getting elected to the Arizona legislature, the opposition was so adamant, and Indian people were viewed as "ignorant savages." Our present Governor of Arizona owes his political life to the Navajo people; he wouldn't have been elected Governor if it wasn't for our support. Now we come up with the idea of a Navajo school board association. One out of 14 teachers is a Navajo. That comes under the educational services component of the Navajo Division fo Education. We have a teacher and an administrator program side by side. One out of every 50 school administrators is a Navajo. Navajo Division of Education has grown every year since its inception, and it will be here long after we are gone.

We have 220 teacher aides in schools under the Navajo teacher training program. The special education component deals with handicapped children. We have a clothing program that assists families on the reservation who don't have the income to buy their children clothing for school. This is one of the greatest things that hampers the education of students. If you are not dressed as well as the other students, you feel handicapped. Not only do you look different, but your clothing is different. We have a higher education program which awards scholarships to students. The higher education component also looks into the background of our institutions of higher learning. Navajo students attend these institutions and determine whether the courses fit the needs of the students. Before this component was started, a needs assessment was taken. In every component throughout the entire Navajo Division, we have a staff development program.

I am the Director of Adult Education on the reservation. A needs assessment was one of the first things that was done to get the program started. With adult education we have a contract with the Adult Education Department of Arizona State University and we have an instructor, Dr. Rossman, who comes up to the reservation every two weeks to hold classes in adult education. One of the first questions I asked myself when I joined the Division was, "What is adult education?" The GED examination preparatory for entering institutions of higher learning and many of our vocational programs never crossed by mind. This is a great portion of adult education, but not the only part. We found that in addition to the large area of basic literacy, pre-GED training was one of the very important parts of adult education. We had 917 students enrolled in adult education programs over the five state areas on the Navajo Nation.

Ms. Gloria Emerson:

I have had the privilege of working with two of the leading Navajo educators, Mr. Platero and Mrs. Arviso. The person who has been coordinating this department is Joy Hanley, who will be coming back eventually when she has completed her Master's and Ph.D. degrees.

The primary function of the program review and analysis is to evaluate and to research. The external program review responds to communities to evaluate schools and to assess quality education. The external and internal program review divisions are not quite set up. They are in stages of development and conceptualization. The other evaluation is the JOM monitoring program which is an extremely important program; public schools in New Mexico, Arizona and Utah are monitored for their utilization of JOM funds.

Other functions and activities include research. We have a contract with the National Institute of Education that enables young Navajo people to conduct research in their own language. The responsibility of these researchers is to find what the variables are that make an effective teacher in the classroom and environment from the point of view of young high school students. The findings of this project will provide information to people who are planning educational projects and who are concerned about what happens in the classroom.

My role as coordinator has been to respond primarily to requests, to evaluate schools and classrooms, Title VII and Title IV projects, etc. I have been working in concert with other JOM monitors. Evaluation is a management tool. The administrators and managers of classrooms need factual feedback concerning their projects. We would like more Navajo people involved in the process of evaluation. In my opinion NDOE cannot do all evaluations of all schools and educational projects which are ongoing on the reservation. Navajo people need to know more about what is happening in their schools.

Mr. Eddie Brown:

JOM funds are appropriated annually by Congress. Funds go directly to primary public schools to help establish programs for Indian children. There are seven school districts in New Mexico which receive JOM funds for Navajo children, one school district in Utah, and eight school districts in Arizona that receive JOM funds. JOM funded programs are evaluated to determine whether these programs are effective and beneficial to Indian students. Public schools in Arizona have been using JOM for basic support and for running their schools; they have not had special programs for Indian students. We make sure the public schools adhere to the BIA contract and use the JOM funds correctly. In Arizona the Navajo area school districts receive about $3.7 million, New Mexico districts receive $2.5 million, and Utah districts receive over $200,000. Reports are made to the BIA, the state and also to our own education office concerning these programs.

Mr. Dillon Platero:

Mr. Gatewood is Director of Administrator Training, is bilingual, and has a Master's degree in School Administration. Dr. House is bilingual and has a Master's degree from ASU and a Ph.D. in Higher Education Administration from ASU. Mr. Eddie Brown has a Bachelor's degree in Education from Eastern New Mexico University. Joy Hanley received her BA from ASU, is working on her Master's degree, and is presently on administrative leave from her position as Coordinator for the Program Review and Analysis. Gloria Emerson received her Master's degree from Harvard and is bilingual. Katherine Arviso has her BA from NAU. These are some of the people we have in key positions in Navajo Education. The total staff numbers 84 people. Ten of these are non-Navajos, but six of those ten are teaching at the Canoncito Alternative High School. At Window Rock, there is only one person who is non-Navajo who has a key position; the others are staff assistants. There are people with varying experiences who are working with Navajo Education. Mr. Ray Lancer is responsible for our school-board training and is bilingual.

Ms. Joy Hanley:

In the Program Review and Analysis, one of my major interests is the area of research and evaluation. We are interested in research, but unfortunately not many students go into research. We need people in research, not only in the review and analysis branch, but in the planning branch. As more federal grants become available, they must be evaluated; and the people who do the evaluating need to be trained in basic research methods and have a background in statistics.

Question: When this research project is completed, are you going to publish these findings?
Ms. Joy Hanley: I would think so. This is a two stage phase. The first stage determines the variables. Communities are studied (micro-ethnographic studies) and methods of getting information back to the communities are developed. The second phase involves the development of policies, use of curriculum, and the development of teacher and administrator programs.

WORKSHOP #5

PART I: HEALTH CARE FOR INDIAN STUDENTS IN HIGHER EDUCATION

PARTICIPANT: Mr. Eugene Wilson, Tribal Affairs Officer, United States Public Health Service, Phoenix Area Office, Phoenix, Arizona.

Mr. Eugene Wilson:

In 1955 when Health Education and Welfare, through the Indian Health Service took over the health services from the BIA, they started implementing the comprehensive health care for Indians on reservation communities. We have hospitals, clinics and health centers. When we don't have the expertise for physicians, hospitals, and other services, then we contract those services out to private facilities. Some of the major categories are our hospitals, inpatient, outpatient, field health teams, environmental health with our engineers and health educators to carry the message to the Indian people that preventive medicine is very important.

In the past 15 to 30 years there have been more young Indians going to universities, colleges, junior colleges, vocational and technical schools. My tribe in Idaho, in 1933 to 1940 consisted of 2,500 members; out of 2,500 members, possibly one of four people went to college. Now out of the 2,500 to 3,000 people, we have 500 students finishing high school and going on the the colleges of their choice. I am an investigator of health grievances and civil rights grievances for the Department, work in public relations and develop health boards for the various Indian tribes in California, Nevada, Utah and Arizona.

If there are high school students here, all I can say is do your best in high school. It depends on you. Do not lose the chance of finishing high school and going to the university or college. You have this opportunity. If there are any parents here, encourage your children to finish college. There are scholarships waiting for them through the Bureau and private foundations. Education is the key to success in this country.

One of the keys to success in your education is having available health services. The Indian Health Service is committed to provide comprehensive health care for Indian college students. If you are leaving the reservation with a scholarship grant or a tribal grant, you should have a physical and if you are married, include your family. Have all your dental work completed and any operations needed. When you get to a university, they will provide health care, but they will not take care of your family's health. Many times before you go to college, it is not possible to get physical examinations or to get your dental work done. This can be arranged through contract medical care when you reach your university. I will use ASU as an example. We have a medical center in Phoenix on 16th Street and Indian School Road, which is a referral center. We bring in Indians from a four state area (California, Nevada, Utah and Arizona) into this medical center, for surgery, delivery of babies and a complete range of services. This center takes care of all students attending Mesa Community College, Arizona State University, Prescott College, Glendale Community College, Phoenix Community College and all colleges in the Phoenix area.

Within a student's scholarship grant, there is ample money to get health insurance. Every college student should look ahead and buy insurance, if it can be spared from the college grant money. Inform your local service unit that you are going to college and that you will need medical services.

If there are Navajos here, the Navajo area takes care of its students through Window Rock. For Navajo students attending the University of Arizona, the self-service unit takes care of their health services. Phoenix Indian Medical Center will take care of health services for Navajos attending any college in the Phoenix area. If you are going to college outside of your native area, look into the student health program before you go to that school. Many of our college dropouts are the result of poor health. Our dental care is only on an emergency basis. We will drill teeth, take care of gums, pull teeth if necessary, but we cannot go into extensive bridge work and orthodontic work.

Question: If the Indian Health Service will cover most of these medical needs, what will be the purpose of purchasing the insurance from the school?
Mr. Eugene Wilson: When you enroll in a college, you will be provided with minimum health services. It is desirable to have different options for health services. All we can do is encourage Indian students to use part of the grant which is specified or stipulated for health services. Otherwise, if they don't, the Indian Health Service will pick up the tab for their health services.

Question: That would not be held against a student, would it?
Mr. Eugene Wilson: No. We encourage them to use it, but it is not mandatory.

Question: Is there anything we should know in case of an emergency situation, or if we are taken to a hospital, should we contact the Indian Health Service?
Mr. Eugene Wilson: If you have an accident during the weekend, contact the Area Project Coordinator for Indian Students in Higher Education. That is my home phone. When there is an emergency, you are to be taken to the nearest hospital; and the Indian Health Service, the Phoenix Indian Medical Center should be notified as soon as possible.

PART II: HOPI HEALTH PROFESSIONS DEVELOPMENT PROGRAM

PARTICIPANTS: Mr. Ken Patch, Program Director and Mr. Joe Henry, College Program Coordinator, Hopi Health Professions Development Program, Oraibi, Arizona.

Mr. Ken Patch:

I work for the Hopi Tribal Education Department. Our area is designed to meet a need of Indian health professionals. Two years ago in the summer of 1973, the Bureau of Health Manpower Education through HEW granted funds to the Hopi Tribe to conduct a program to encourage, motivate and support students that are interested in health careers. The health career area that HEW is primarily interested in through grant funds is of the highest education attainment levels--such as physician, veterinarian, pharmacist, dentist, optometrist, osteopath and podiatrist.

Our program is a three part program, where we work with students from kindergarten through college. We have people working in the elementary schools on the reservation, we have six career education specialists working with each of the six BIA schools, and we also serve the mission school and the public school which are on the reservation. A new media development component has recently been added to develop locally oriented career education materials for use in the elementary school on the reservation. People from local communities are used as the subjects of various materials which develop. For example, most of the fifteen occupational clusters according to the U.S. Department of Labor are represented at some point by a Hopi worker. One of the areas which is underrepresented is in the health professions. We have various technicians, people working in support services at the very basic level of the hospital, LPN's and three year RPN's, but no one that has a graduate degree in the major health professions.

At the high school level Dick Spinning works with students during the summer for in-hospital placements and then works with the students during the school year as a counselor and liaison person. Joe Henry has been working for the past year as a college program coordinator and working with students in a summer program where students work in hospitals providing counseling and liaison services during the in-school program throughout the school year.

Slide Presentation:

Career education means gaining an awareness about the wide variety of workers. The best place to start is right here on the reservation. Exposure is given from hospital workers, postal clerks, auto mechanics, bank tellers, silversmiths, storekeepers, office workers such as secretaries and workers around the school, such as the school cook and bus drivers. Exposure to careers off the reservation is facilitated through field trips to areas off the reservation, such as the Grand Canyon, including the local medical facility and other points of interest. Field trips are also taken to urban areas like Phoenix, where places like the city zoo and fire station are visited. Follow-up activities after the trip are important learning experiences. Throughout the school year additional exposure is provided to health careers both here and in nearby communities. In the classrooms, workers are invited to speak about their jobs. The children are given an opportunity to get first-hand experiences with many tools or special equipment the worker may use. First-hand experiences where children learn from doing also happen where the students are free to role play, for example, with these uniforms. The students are encouraged to try on as many jobs as they wish. Students are not forced into an early career decision. Self-awareness is essential in making a sound career decision. This awareness cannot start too young. Cultural and self-awareness are integral parts of career education. The elementary component of the Hopi Health Professions Development Program lays the foundation for the other two program components, the high school and college sections. In these components, there is a selected private group of 50 Hopi students who want to become health professionals. During the summer they are placed in various Arizona hospitals to gain exposure and training in health careers. Here are students at their Phoenix apartments where they stayed during their recent summer work programs. Parental involvement is encouraged whenever possible. Here parents visited their children in Phoenix where they toured their work site and met with hospital supervisors. Students were assigned to Phoenix hospitals, such as St. Luke's Medical Center. They were involved in such skills as; physical therapy, purchasing, pediatrics, pharmacy and medical records. Good Samaritan was another place of assignment. Students worked in anesthesiology, pharmacy, and many other departments. Students also worked at Phoenix Indian Medical Center where they learned about special health needs of American Indians. Optomology was one area students were placed in. Phoenix was only one area students worked. Other hospitals closer to the reservation were involved, such as Keams Canyon Hospital. A unique experience for these students occurred when working in a summer denture clinic. Students also learned about the operation of the medical laboratory. Student counselors worked with all students placed in every hospital. They observed their actual work, talked to their supervisors and coordinated additional learning experiences, such as field trips to related medical facilities. With all of these components, career work and support is given to Hopi students from kindergarten to the university. The comprehensive nature of our program is necessary to reach the goal of developing Hopi health professionals to serve their people.

Mr. Joe Henry:

At the high school level, we work with a target group of 30 students. We have contact with them during the school year. We are involved with filling out financial aid forms for seniors attending college the following year, counseling and present programs in different health fields and schools throughout Arizona and out-of-state. We contact the personnel who are in the high schools. The Hopi Reservation has no high school on their reservation. Much time is spent traveling to the various high schools and contacting the counselor at each school. Some students can actually get job experience while at school. In a few cases students have been placed in actual medical facilities of their choice and interest. When the student graduates from high school, I begin working with them at the college level. I make contacts with schools, meet the financial aids people and contact Indian advisors or counselors. We are also involved on the reservation with the community and especially the parents of the students we work with. I work with about 20 students at the college level. The high school counselor and I meet with the parents on a monthly basis. We try to get as much input from them as we can regarding the health program, and they are interested in how the student is doing.

Question: What types of schools are in the Hopi school system?
Mr. Joe Henry: The only schools that are actually on the reservation are the elementary day schools. There are six schools on the reservation and a Headstart program. These are primarily BIA schools, and there is a mission school. There are no high school facilities on the reservation, but one is presently in the planning stage.

We place 50 students in hospitals for the summer; about 25 in the Phoenix area and 25 on and near the reservation, in Keams Canyon, Flagstaff and Winslow. The summer program has two purposes: (1) High school students can go to hospitals and departments to receive exposure to different occupations. (2) For the advanced students in college that are fairly certain of their career choice, they can spend their entire summer program working with a professional on a one-to-one basis. Many students formulate their career goals during the summer exposure. We try to maintain close contact with the parents and let them know what the students are doing. Several parents have visited the students during their various hospital studies.

Student #1: I am a senior at McClintock High School, and my career goal is to become an RN.

Student #2: I am from Tuba City, am a freshman at ASU, and my career goal is to be a radiologist.

Student #1: For the past two summers we have worked in the Hopi Health Professions Development Program. There are many students in the program, and during the summer we have been placed in different hospitals and departments. For the past two summers I have worked in a medical records department. This summer I want to be in closer contact with the nurses. It has been very interesting and helpful. Some students thought they wanted to go into a health career, but after they were placed in a department they changed their minds. For some of us, it made us more interested in our careers. It is important for the Hopi tribe to have their own people working in the hospitals, because there are many older Hopi patients who do not speak English. When they come to the hospital, they don't trust the doctors. A person from their own tribe who knows how to speak their own language, can reassure the patient and tell them what's going on, so they won't be afraid.

Student #2: For the first summer I worked in the X-ray department. It was interesting. The second year I worked with an optomitrist. I watched eye operations, fit glasses, gave patients eye tests, filed and worked with contact lenses.

Student #1: The whole program makes me feel good to know that in a year or so I can go out to the reservation and help my own people. I went to Tuba City High School for three years and came back to McClintock High School. The greatest difference, to me, is trying to get along with white students. You have to speak English all the time, and they have different ways of doing things. The classwork is harder here; I have to study hard to keep my grades up. The counselors at Tuba City understand you more; they know that you are slow at learning and they try to help you. But here it seems that it is easier for white students to understand things. At McClintock they don't have much information concerning Indians, such as grants. If you go to a high school where there are mostly white students, it will help you if you go to college.

Student #2: I went to the same school in Tuba City. The teachers do not stress education that much, and they do not go into the subjects as deeply as the teachers here. I took the same courses that the students here did, but they seem to be on a higher level. I had to drop one class and take another class. Maybe my advisor did not advise me right. She didn't have any consideration for me, she just wrote the course down. After I started falling behind in my class, I went back to my advisor and she said I should have taken this other class before.

Question: What could schools do to encourage Indian students to stay in school and to make it easier for them?
Student #1: For Indians, it is hard to speak out and ask questions. Counselors should reassure and encourage them to say what they feel.
Student #2: On the reservation teachers should go into subjects deeper. The people that teach there think it doesn't matter and that Indians won't get anything out of the class.

Question: It seems like your fighting a losing battle. It seems the reservation schools are lacking in courses relating to the medical profession.
Mr. Joe Henry: We ran into this problem everywhere we go. For example, at Stewart Indian School outside of Reno, two math courses and a biology course was all that was offered there at one time. The high school counselor worked at setting up an extra curricular type study group to

study chemistry. This is something we are aware of and working against. The Indian high schools are not college prep oriented.

Question: How long is your program? Did you have any graduates?
Mr. Joe Henry: This is the third year. No, we haven't had any graduates. The medical professions program involves seven or eight years of schooling, so our most advanced student is a junior in college. If students go to a large university and decide this isn't for them, then they can go into a technical school in the medical field.

Question: Can any Hopi student get into the program?
Mr. Joe Henry: At the high school level, we interview, screen and look at the student's academic record. We are always looking for students who are interested in the health field.

Question: How much emphasis do you place on their academic record?
Mr. Joe Henry: We also look at the dedication and effort aspect, as well as the grade level. It is subjective.

WORKSHOP #6

SELF-DETERMINATION IN INDIAN EDUCATION

PARTICIPANTS: Dr. Clennon E. Sockey, Director, Office of Indian Education Programs, Bureau of Indian Affairs, Washington, D.C.; Dr. William J. Benham, Administrator and Dr. Henry H. Rosenbluth, Education Specialist, BIA Indian Education Resources Center, Albuquerque, New Mexico.

Dr. Clennon E. Sockey:

It is that time of year when officials of the Bureau of Indian Affairs appear before the Appropriations Committees of the Congress. In preparation for these Hearings, the staff of the Office of Indian Education Programs, with the able assistance of Area Offices, assemble a wealth of valuable information on most every aspect of Indian Education in which the members of Congress have an interest, or which governmental officials think should or might be mentioned. So, the Hearings before Appropriations Committees mean that it is a unique annual time when the most and the best of information on education is brought together. I would like to draw from this information for the "NOW" part of my talk and, after this, to do some crystal ball gazing for the "THEN" part.

We are in the Self-Determination era of Indian Affairs, and especially Indian Education. I would like to mention just a few of the mechanisms the Bureau is using to implement Self-Determination. First, the budget development process of the Bureau has been localized via a priority setting mechanism called the "Band Analysis". This mechanism provides budget input directly from tribal governments and involves all Bureau programs, including Education. In essence, the Band Analysis provides a decision-making mechanism to tribes regarding the Bureau's Federal budget. It is a key and important part of all Bureau programs.

Second, the Education activity is carrying out one of the Department's "Management by Objectives" projects. It is referred to as the "School Management Option Project." The end result of this project makes it possible for tribal governments to decide which management system they would like for their schools.

Third, all Bureau programs involved the parents and students in the education process to a greater and greater extent. The new regulations for the Johnson O'Malley Program require Indian control of these program funds. Too, all ESEA projects in the Bureau of Indian Affairs have parental advisory committees. All Federal schools have advisory school boards.

BIA has developed many new and effective ways to involve Indians in the Education process. BIA has developed procedures whereby Indians may assume complete control of Federal education programs. We are not approaching Self-Determination, we are square in the middle of it and I believe BIA Education is leading the way.

One development that is emerging more strongly pertains to information describing Bureau education activities. Next school year, the Bureau will implement a new student enrollment system that will greatly simplify student accounting procedures and will provide a computerized analysis of data. Another part of this general development pertains to assessments of progress and the dissemination of information. There is more good evaluative information on Bureau education activities available now than has ever been the case. We are currently making available over 40 research and evaluation reports, over 12 curriculum bulletins, 1 research journal and 2 newsletters. This refers to BIA Central Office Education and does not include the many excellent newsletters, evaluation reports and curriculum materials made available from the Area Offices.

The information that is being developed tells many things about Indian children in Bureau schools. For one, the Bureau continues to educate the Indian student in a manner that is closer to Indian traditional life. This means that bilingual education and English as a second language likewise continue to be viable and effective instructional strategies. It also means that learning tribal government is very important and the Bureau is cooperating with the National Congress of American Indians on a major curriculum development project regarding the teaching of tribal government to Indian students. It also means that tribal arts and culture are important to the Bureau educator.

"NOW" would certainly be incomplete without mention of Public Law 93-638, "The Indian Self-Determination and Education Assistance Act." This law provides additional authorities to the Department of Interior and to the Department of Health, Education, and Welfare to strengthen tribes to take over their own services. Title II of the law specifically deals with education, public school assistance and construction of school facilities for public schools enrolling significant numbers of Indians. The Deputy Commissioner of Indian Affairs is managing the Bureau's implementation of the law. Suffice it to say at this point that the education aspects of the law are intended to strengthen local control. The law is to be fully operational by October 1, 1975.

In conjunction with P.L. 93-638, it is appropriate to mention intragovernmental and inter-governmental relationships. P.L. 93-638 requires a close relationship between the Departments of Interior and HEW. Mechanisms for achieving this are underway and without doubt, interdepartmental relationships are being strengthened considerably. Equally important is the necessity to strengthen relationships between the Bureau of Indian Affairs and the public schools. Historically, BIA and public schools have enjoyed good relations and more and better can be expected.

It is appropriate that I start speculating what the future holds for Indian Education. Here are developments which appear imminent to me.

First, Indian Americans will in time exercise control of Education to the extent they desire. The mechanisms being provided them throughout the Federal structure will do much to hasten their control. The Indian People's own desires to prepare themselves to manage control will also serve to enhance development. There are already many examples of control and these are and will serve as prototypes for the entire move to full control. This will continue to extend to public school districts; with this will go a corresponding increase in parental involvement.

Second, with control, Indians will seek to improve the qulaity of Education. They will know how to manage the system so that they will have a better chance to achieve quality. Educators involved in schooling Indian people will have to focus on excellence in education because the Indian communities will demand it. Educators should begin to identify with greater precision effective practices which can be related to excellence.

Third, Indians will seek to maintain their traditions and to insist that they be accorded a rightful and dignified place in the curriculum. Bilingual education will be commonplace. Cultural arts will be expected and Indians will be qualified to teach it.

Fourth, while Indians will expect their traditions and languages to be accorded equal and dignified treatment in the school, they will at the same time seek to learn skills and knowledge necessary to survival in the greater American Society. All the research my staff has conducted regarding the goals of Indian education reflect a strong Indian commitment to cultural pluralism. Indians will want to survive as Indians and as American citizens. Educators will have to take a new and more serious look at what is meant by this type of pluralism. Happily, there will be many more Indian educators available to work on this very important and far reaching goal.

Fifth, the longstanding Indian commitment to education will continue. Indian People will look to education to play a very important role in equipping Indians to survive in a plural society. It will also mean that more and more Indian youth will choose to enroll in colleges and universities so they will be in a better position to manage Indian programs and to achieve Indian goals.

I do not think that my crystal ball gazing has produced a set of radical possibilities. I believe they are practical and well within the Indians' capabilities to achieve them. They have serious implications for educators everywhere and I urge everyone of us to learn how to listen to Indian communities and how to respond to them with excellence in education.

In closing, I would like to leave with you the comment of Professor Estelle Fuchs who was the Assistant Director of the National Study of Indian Education. Dr. Fuchs said:

> It is not just the Indian who has learned from us, there is much to be learned from him--the values inherent in group identity: respect for nature; the right of men to participate in the institutions that affect their lives; and that no policy or program, regardless of how well intended will succeed without his approval.

I trust we will all learn to listen well to the American Indians regarding the education of their children.

Dr. William J. Benham:

To improve educational opportunities for Indian students, an Indian Education Resources Center has been established in Albuquerque, New Mexico. The main goal of the Center is to serve Indian education by providing leadership or help for change, resources for improvement and advocacy of Indian rights.

In 1974, of the more than 200,000 Indian students 5 to 18 years of age, about 47,500 were in Federal schools. Of course, these, together with those involved in adult education activities, are the main concern of the Center. At the same time, there is concern and help available to a limited extent to the more than 130,000 attending public schools and the 10,500 in the 5 to 18 age group attending other schools. The Center also provides services to the students enrolled in colleges and universities.

The Center is part of the Bureau of Indian Affairs' Central Office of Indian Education Programs headed by Dr. Clennon E. Sockey. It was established after a thorough review of the Bureau's Central Office education operations revealed a need to locate some of the Washington office services closer to the scene of action. As a consequence, a Field Service Office was established in Albuquerque, and part of the Washington-based education staff located there. The name was changed from "Field Services" to the "Indian Education Resources Center" in August 1972. There are five divisions in the Center, and the services they provide are: The Division of Evaluation, Research and Development provides consultative services in curriculum development, evaluation and educational research.

This Division coordinates the evaluation and review of education programs which will provide information necessary to effect long-range or immediate improvement in programs. It reviews new and innovative educational programs for Bureau schools. Consultant services are available in general curriculum planning, school administration as well as several specialized areas such as cultural arts, bilingual education and science. It maintains a collection of research data relative to Indian Education and is responsible for preparation of Indian Education Resources Center publications.

Recent examples of these services are found in the school needs assessments which the Division has assisted at the Institute of American Indian Arts, New Mexico; Choctaw, Mississippi; White Shield, North Dakota; Southern Pueblos Agency, New Mexico and many others. Over forty published research and evaluation reports are now available together with a wide variety of curriculum bulletins and other materials.

This Division has also provided leadership in many areas including: the development of a code of student rights and responsibilities which recognized the rights of students in Federal schools to due process ahead of the Supreme Court decision, the development and monitoring of progress on an objective later adopted by the President which provided that "By the end of Fiscal Year 1975, in at least one-fourth (50) of the Bureau schools by official action of a tribal or Alaskan village government, a choice of the management system will be made by those served by the school." This objective gives meaning to the term "self-determination" when applied to the patrons of Federal schools. It also gives them the "psychological edge" in determining whether the schools remain Federal or become public, contract or other types.

A Student Record System has been developed which constitutes a vital, initial step in the development of a management information system should result in better service to the clientele of the Bureau's education program, and through information dissemination, the Division gives attention to the many notable developments occurring in Indian Education, including bilingual, bicultural education.

Next, the Division of Continuing Education provides consultation and funding advocacy for programs serving handicapped students, career development and vocational rehabilitation. It provides policy direction for Adult Education and the Higher Education Financial Assistance programs, and it coordinates efforts in these areas in the broader Career Development Program with the Office of Tribal Resources Development. It provides interagency liaison with Federal and other agencies that have postsecondary, career education and education for the handicapped programs.

The concept of Career Development, of which career education, adult education, higher education assistance and adult vocational training are component parts, is designed to provide maximum effectiveness and coordination of effort for the individual applicant.

Efforts in working with the Office of Education have resulted in a doubling of special education funds to BIA and legislation which recognizes the BIA, in effect, as a 51st state for funding purposes. Funding for Higher Education increased from approximately 22-1/2 million dollars in FY 1974 to over 32 million dollars in 1975. Area meetings and Career Guidance Institutes have been held to promote the career development concept.

This Division has also provided leadership in varied ways including the development of a testing policy for Federal schools which recognizes the cultural linguistic and other limitations of standardized tests for Indian students and a method for planning and evaluating out-of-class activities. Most important, all federally-operated schools have available programs which make education of the handicapped available within the context of the regular classroom.

The Division of Educational Assistance coordinates the Johnson O'Malley, Elementary and Secondary Education Act Titles and other flow-through funding programs. It assists in the development of plans for specific services to Indian students in public or contract schools. This includes advice and assistance in the preparation, renewal, administration and monitoring of JOM contracts with eligible school districts.

It provides for the allocation of funds, project approval and monitoring of programs under the National Defense Education Act and the Elementary and Secondary Education Act, especially Titles I, II and III. It assists in planning, coordinating and requesting funds from other non-BIA sources such as HEW and foundation grants.

Assistance to public schools now totals over $33,000,000 with increasing direction and control over the funds being placed in the hands of Indian people. The largest of the ESEA programs, Title I, provides services to over 30,000 students, employing approximately 400 teachers, 1,200 aides, and 55 other professionals. The current year allocation plus the carryover of unexpended funds from last year allows nearly $500 per student. Major program thrusts are in the areas of general academic remediation, language arts and reading, special education and math. All projects are developed with the participation and review of parental committees.

This Division has also provided leadership in a revision of the regulations and manual under which the Johnson O'Malley contracts are carried out. This thrust has greatly intensified parental involvement in the education of their children.

The Division of School Facilities assists in the development of long-range planning, educational specifications and budget justifications for school construction. Consultative services are provided on space planning and selection of school sites, procurement of furnishings and equipment for new construction and training for school staff members in the usage of new equipment and facilities.

Last year, this Division worked with areas, tribes and local school boards in the planning phase of 15 educational projects. Equipment installations were completed at 18 projects including 12 kindergartens, and equipment was ordered for 32 projects. This assistance will contribute to making operational by September 1975, new facilities at Wanblee, Santa Rosa, Cherokee, Acoma, Casa Blanca and Ramah. A document entitled "Criteria for Priorities and Outline of Long-Range Construction Plan" for use in establishing Bureau school facilities priorities was prepared and will be implemented for the FY 1977 school construction program.

This Division has provided leadership in getting full tribal and parental involvement in the planning of education facilities.

The Division of Educational Audio-Visual Services, located in Brigham City, Utah, distributes 16mm educational films to Bureau schools and limited services to public schools with predominant Indian enrollment. It maintains a still-picture file of Bureau activities with prints available for use in schools and publications. The Division plans and produces audio-visual materials, including 16mm educational and documentary films which relate Bureau programs and policies to Indian people.

Over 40,000 films are shipped yearly to schools operated or funded by the Bureau of Indian Affairs. Recent examples of films which have been produced are "Education in Eskimo," a tri-lingual presentation demonstrating the teaching of primary level students in their Native language and in English, and "Children of Akiachak," documenting the early childhood education program, which received the Educational Pacesetter Award as one of the outstanding Title III programs in the country. Production at the present time includes a film oriented to the needs for a high school program.

In closing, you realize, of course, that while these efforts have been attributed to individual divisions of the Indian Education Resources Center, they really are the result of teamwork within the entire Office of Indian Education Programs headed by Dr. Sockey. Area, agency personnel and tribal leaders have had a substantive role in the efforts cited. Other things could be mentioned such as the recent survey of the preferences of tribal leaders and parents served by the Bureau. This has resulted in a revision of the Bureau's education manual which reflects the goals of parents and tribal leaders want for Indian Education. These will provide a national direction for Bureau programs. It is the hope, the aim, the goal that these services to schools serving Indian students will be able to help tribal groups, school boards, agency and area staff members improve educational opportunities for Indian students.

Dr. Henry Rosenbluth:

The Presidential objective is an extremely important item. By far it has been considered the most significant step we could take.

Statement of Objective: "By the end of fiscal year 1975 and at least one fourth or approximately 50 of the Bureau schools by official action of a tribal or Alaskan village government, a choice of the management system will be made by those served by the schools."

What you will see is one particular part of a series of a training package which has been used throughout the Bureau Area Offices, regional systems and agencies together with local communities and local governments. It is an overview and will describe the rest of the series. Hopefully, it will provide the information and the process that will enable local communities to make a management choice of how they want to run their schools.

In addition to the seven separate sets of the series, we have an additional one ready to be implemented which deals with the Public Law 93-638. It will shortly have a great impact on Indian education, certainly through both titles of the Self-Determination and Educational Assistance. Not only will we have the presentation prepared and disseminated, but we will also know how well it is being received and whether or not we should make certain modifications in its design. Mr. Dave Burch of the Phoenix Area Office has been very instrumental in making these presentations throughout this entire area. He will provide the first tape, which is an overview of the Presidential objectives training package. (This program has been developed for the benefit of Indian people whose children are now attending a school operated by the Bureau of Indian Affairs. These are made up of film strips and recordings which ask questions and provide information.)

WORKSHOP #7

PART I: BICULTURAL TEACHING MATERIALS: DESIGN AND APPLICATION

PARTICIPANTS: Ms. Connie Crow, Mr. Robert Reiser, Mrs. Becky Murry, and Ms. June Joe--Library Training Institute, Arizona State University, Tempe, Arizona.

Ms. Connie Crow:

In the fall of 1974, members of the Library Training Institute program at Arizona State University developed bicultural materials for use by Indian children. The LTI is a federallly funded four year program that is designed to prepare American Indians to become school library media specialists in schools with predominantly Indian enrollment. Each participant in the program receives a four year college education working towards a Bachelor of Arts degree in either Elementary or Secondary Education with a special relation in Library Media.

In addition to the regular teacher education courses and the library media courses, the participants are involved in a variety of extra curricular training activities. One of these activities, which was offered last semester, required participants to produce bicultural instructional materials that would be appropriate for Indian children. In designing this practicum, the LTI staff decided to put the primary emphasis not on the production techniques, but on producing materials that meet very specific needs of Indian education. We broke this down to a three step process. A need has to be identified. The students need to design instructional materials. They should consider how the materials can be used in the classroom or library. They should decide on content that needs to be communicated and how it can best be communicated to the student. They need to make an immediate selection that would be appropriate to the content and to the need. Indian educators were asked to describe areas in Indian education where multicultural materials are needed. The second step in the process involved a number of substeps. The third step was to produce the materials. The LTI staff decided that the responsibility should gradually shift from the staff identifying the needs, designing materials and helping produce materials to the students doing all three things. By the end of the semester the students in the LTI program did all three steps on their own.

Mr. Robert Reiser:

The LTI staff are not really experts in Indian education, although we are familiar with instructional development and media production. One of the first tasks that faced us was to identify needs in Indian education. We visited a number of school districts with predominantly Indian enrollment throughout the Southwest and talked to some of the leaders in Indian education to determine what the needs in Indian education were. In all cases these educators were directly involved in designing bicultural materials for use in Indian education and were familiar with needs of Indian education. Through these meetings the staff was able to compile a list of needs and areas where materials had to be developed in Indian education. We took that list of needs back to ASU for use in our course.

For the first few sessions of the course the staff identifies needs in Indian education and designs materials to meet those needs. We selected needs from a variety of grade levels and subject areas so that our participants in the course would become familiar with the variety of subject areas and grade levels. In all situations aspects of Indian culture were infused with the Indian material, such as alphabet cards. The staff always explains to the participants how a particular need was selected and how materials were designed to meet that particular need. We show our participants how to incorporate Indian themes into the material.

After we gave the participants instructions on how to produce the materials in the early portion of the course, they actually went about producing the materials. As the semester progressed the staff continued to identify the needs in Indian education, but now the staff and participants work together in designing materials. About midway through the semester we gave the participants full responsibility for designing and producing the material. The only thing that we did at that point was to identify needs in Indian education.

Later in the semester both the staff and participants worked together to identify needs in Indian education. We invited a number of leaders in Indian education to ASU to discuss what they considered to be needs in Indian education with both the staff and participants. The participants also looked at the list of needs that the staff had compiled at the beginning of the semester. After they did this they selected a need in Indian education for which they wanted to develop materials and they discussed that with us as staff members. We then tried to define that need as precisely as possible. After we did so, it was up to the participants themselves to design and produce the specific materials to meet that need.

Finally at the end of the semester the participants were given full responsibility for all three tasks--defining a need, designing materials to meet that need and producing the materials. Each participant was also responsible for explaining why they chose the particular need and how they had gone about designing materials to meet that need. Participants were able to perform this final assignment to our satisfaction. A number of Indian educators also evaluated the materials and they, too, felt that these were very good materials.

Mrs. Becky Murry:

We established the need from the Window Rock School District on the Navajo Reservation. The curriculum specialist indicated the need for materials that would motivate their students to read available English language books about Indians. In designing instructional materials, we took into consideration: (1) Materials should describe an English language book about the Indians. The book should be one that would be of interest to Indian children in a primary grade. (2) The book should give an authentic portrayal of Indians to avoid stereotypes. (3) The book should have high literary quality and should contain visuals. Materials should present themes and some visuals from the book to arouse the interest of the student, and materials should be usable with groups of students and with individual students, and materials should contain a short description of the book for teachers indicating the grade level, reading level and related curriculum area.

Both the LTI staff and participants chose audio tape and slides together with note cards to present information and arouse interest in pupils. In producing the instructional materials we selected an appropriate book, prepared a narrative designed to evaluate the book, taped the narrative and let the pictures in the book complement the narrative fully, took slides of the pictures from the books and created a slide-tape program and prepared note cards for the teachers.

Ms. June Joe:

The LTI staff and participants went up to Window Rock School District on the Navajo Reservation to identify the instructional needs. The curriculum specialists indicated a need for materials that would provide English speaking Navajo children practice in reading the Navajo language. From there we identified the needs of the students, designed an instructional need, and selected materials that contained a controlled vocabulary of Navajo words that could be read and understood by children in the lower primary grades. Material themes should relate to Navajo home, art or school life. Next we took into consideration the instructional criteria: (1) The materials should be used with groups of students as well as with individuals. (2) The visuals should accompany the materials in order to arouse interest and illustrate the content of the story. (3) The materials should require students to draw pictures in order to maintain interest and assist in comprehension. (4) Individual words should be available for instruction and practice.

Next we took into consideration the media selection. The participants selected small booklets containing short stories written in Navajo, which were prepared in an inexpensive format so that each child could receive a copy. These booklets were designed so that students could draw their own pictures to accompany the narrations. Also felt-work figures were prepared so the stories could be illustrated to the entire group.

Flashcards were also prepared to provide students with instruction and practice on individual words. The participants composed a controlled vocabulary of 16 Navajo words that could be read and understood by children in the lower primary grades. They wrote short stories having Navajo themes, using only the words from the word list and space was left to add drawings. Next we prepared Indian designs with felt-work figures that illustrated characters and objects of the stories. Flashcards were also prepared containing words from the stories. English translations for those who do not read Navajo were also prepared.

Mrs. Becky Murry:

The last project was completed by one of our participants. The need came from the Southern Pueblo Agency in Albuquerque and the curriculum material specialists identified a need--materials that would provide students with practice in naming the number of objects in a set. This participant designed the instructional materials by herself. She decided that materials should deal with sets of one to ten objects, the materials should name in word and number the objects illustrated in the set and the materials should have an Indian theme. Consideration was given to use in the classroom: (1) The materials should be usable with large groups and individual students. (2) The materials should be adaptable to teacher directed and self-instructional activities. (3) The materials should be reusable. (4) The materials should be visually appealing. In the media selection, Indian art was used to illustrate the objects on each 11" by 14" number card. Lamination was used to enable the students to make responses directly on the card and to permit the cards to be reused. Flip-over attachments enabled the students to obtain feedback directly from the materials.

Question: How much motivation resulted from these projects?
Mrs. Becky Murry: I am currently teaching at a school in Mesa where there are predominantly Anglo students. I had a great deal of success with the materials described today.
Ms. Connie Crow: The Indian students on the Salt River Reservation really liked the materials. The kids do not know much about their own culture and they like to see what it is composed of. They really enjoyed it.

PART II: INDIAN COLLEGE STUDENTS' PERSPECTIVE OF EDUCATION

PARTICIPANTS: Ms. Carole Garcia, Counselor and Mr. Randy Eubank, Coordinator, ASU Indian Student Affairs Office, Arizona State University, Tempe, Arizona.

Ms. Carole Garcia:

Our office consists of two counselors, Randy Eubank and myself; and we deal with college students from various tribes.

Student:

We were talking about problems we had in going to school and we thought in terms of scholarship services and tribal backing. The primary need is an increase in information about occupations students can pursue. The tribe hasn't allowed the relocation programs or the work experience programs to provide students with information about various occupations. They often come to the schools, acquaint the student with the programs that are available under the work experience program and they encourage the student to participate. Whereas in developing and encouraging students to go to college, there is some effort and very little career information. Indian students enter having little idea what they are going to major in and what fields are available. This puts them at a disadvantage. When most white children enter college, they are acquainted with different career opportunities. On most reservations you don't have the variance of occupations a white community has. Many Indians are majoring in education and business, but very few Indians are participating in other fields due to the lack of encouragement and planning on the part of the tribal government. Tribes must realize the need for economic development on the reservation, the need to understand how the Bureau functions, how the BIA affects us, and the need to understand how basic government functions. The policies of the tribe directly affect Indian students; and if the tribe does not encourage economic opportunity, the students have no choice but to leave the reservation for better job opportunities.

Student:

The tribes don't realize that we need money to get into college for housing, bills, fees and tuition. I was supposed to get a grant from my tribe and it didn't come in until a month and a half later, so I had a delinquent account with the housing department.

Ms. Carole Garcia:

In a work experience program, students are given encouragement and are provided transportation and counselors. This isn't done for scholarship students. The work experience program provides, on occasion, hotel rooms that are convenient to the school. An understanding is established with the landlord. Indian college students don't have this prior understanding; the landlord may be quite prejudiced against Indians and the student could be evicted before the semester is over. A lot of students don't understand contracts. It is very unfortunate that the tribe does not verse students on how to rent an apartment. There are many problems involved in moving from a rural area to an urban area. Bus routes are never explained. As a result, students are forced to live in Tempe where rents are much higher than in Phoenix. The problems that scholarship committees are prone to listen to are those that are associated with such problems as drinking. They should examine other problems that Indian students have.

Student:

I have a problem concerning the BIA and the BEOG. I don't think you should have to give all the information that they want on the grant application form. I believe the BIA likes to look at your grades and your needs. The grants are enough, but it barely gets you by the school year. There is a lot of injustice going on concerning tribal grants. The tribe that I'm from looks at your financial background and considers your needs. This past semester I was rejected for a scholarship. I couldn't understand it, because the semester before I was granted a scholarship which wasn't much, but I used it wisely. I think many revisions are needed in the BIA scholarship requirements.

Student:

I think Indian students are accomplishing quite a bit in their programs. In addition to going to school, there are many activities and demands that are made upon them that aren't demanding to white children. Indian students have more at stake than themselves. Unlike most Anglo students, Indian students know that their whole family will be affected by their success or failure. This extra burden creates extra stress problems. Indian students also have to serve as promoters for their tribes within the university community. Indian students meet students in their classes who ask questions about their reservation that they have never thought about. Students on Indian reservations should be taught facts about their reservation. I feel this is very important.

Student:

Sometimes you wonder if the people in the BIA are people. The fact that the people who should be listening to us are not here is another indication of how the tribe feels about us. We feel that we are not getting much support from these people who should show some feelings for us.

Student:

I'm a veteran and going to school under the GI bill, and it is rough when you only get a certain amount a month. I get $366 a month, which is a drop in the bucket to some people. You barely get by; but somehow you get by. I think the tribe should allot some financial aid to former GI's who want to go to school.

Comment from Audience:

The primary problem on the reservation is that leaders are afraid to make certain decisions and be responsible for X number of dollars going somewhere. Indian students have to be orientated to white man's time and to know where their advisors are.

Ms. Carole Garcia:

Many Indian students are raised in a boarding school environment where they aren't allowed to experience the outside world; it is a paternalistic protection. White students learn in public school that you have to socialize with the teacher; it helps your grade. This is something that Indians are not aware of when they go to college. Indian students are more visible; if we miss class everybody knows it. It is something that the Indian student has to deal with; you are going to have to over prove yourself, you need to be in class all the time, and you need to do better than the white kids because you're Indian and more noticeable. It is a problem learning to socialize in a white world. Students in fraternities and sororities have papers and tests collected for them from different classes. Some Indian office within a university should be encouraged to do this, because most Indian students aren't going to join a fraternity or sorority.

Student:

When I was in high school I was in a project called Upward Bound which was a college-orientated program. It gave me help. This year is the last fiscal year for the program. It was started in 1967. I came to ASU during the summer of my sophomore year in high school. They gave me a tuition waiver and some college credit hours. It makes me feel bad that the program is going down because of the cutbacks from the President.

Ms. Carole Garcia:

I talked to some of the housing agencies in Phoenix and they mentioned that Indians are eligible within the city area for federal housing grants and aids. It might be a very fruitful effort if the various tribes cooperate with the federal government in establishing an Indian housing complex to rent to Indian students. Then Indian students would have a good place to rent from with reasonable rates.

Mr. Randy Eubank:

One of our primary concerns in our office is academic achievement and we are involved in a comprehensive study why this achievement is sometimes very difficult to obtain. One of the reasons is financial aid. I have done several workshops on financial aid on the reservations and I tell the parents and the education committee don't put the value of your house down because you cannot sell that house; it is not an asset because the land is on a trusteeship of the federal government. The tribes are supposed to have expertise to give them advice. The BIA does not give the correct information to tribal leaders. Last year we lost 1,167 Indian students who were deprived of the opportunity to go to college, vocational schools or community colleges because the tribes didn't understand the new process which is a locked system.

The tribe puts their programatic priorities into their tribal operations. The Gila River Reservation put education in a very low priority, yet they put industrial development and vocational and manpower training in high priority, without realizing that education plays a very strong role in those developments. The Navajo tribe rated education as fifth priority; they put public school education 14th with 67 percent of the Navajo children on the Navajo Reservation going to public schools. Now every public school up there is in a deficit over $1 million because because of the system and formulization of public school education. The chairman of the Senate Finance Committee had to make a vote yesterday of five to four to prevent the redistricting and reappropriation bill so these public school districts could have some equalization in funding. This new system prevented 487 Indian students the opportunity to apply themselves in health related areas. The BIA lost $18 million last year; Indian health service lost $27 million last year in higher education programming funds. We have lawyers that "rip us off" for their own benefit and who don't inform tribes of these legislative footnotes.

ONB froze supplemental grants of $18 million for higher education last year because Congress was too lazy to clarify the difference between entitlement and supplement. Our Indian organizations sat there and let it happen. When we find out as Indian people that there is no such word as entitlement, then maybe we'll start wheeling and dealing to maintain our goals of self-determination. We have been told that we are entitled. If we are entitled, why do we have to go to the Congress of the United States every year and ask for this appropriation? Entitlement says we have it coming; and if we have entitlement, why isn't it coming? The BIA at this school has cut our contract; yet we have 320 Indian students that we try to address their needs to. We are looking frantically on means to maintain this office. I think we have done something for these students. We have proven that we are an advocate for them. Our students are poorly advised because the professors' academic counseling is about fifth priority on their personal list. We need to address ourselves as counselors to the BIA and say we are achieving. Last year the GPA for our undergraduate Indian students in this university was 2.28. This is about .28 more than the national norm for Indian students in the United States. The national norm for Indian students to graduate from a four year institution is 5.7 years; we are doing it here in four years, six months. Our students are zeroing in on majors that will be beneficial to them and their tribes. If the BIA was sensitive to Indian education and higher education experiences, they would fund Indian support services and let us achieve something.

Let us work in a community relationship with Indian communities by sharing what our students are doing and by including these students in their planning systems so they can be beneficial to their plans and goals. Let us help develop work experience programs so Indian students can go to tribal areas and put to good use what they have learned in the academic area. Let us go back into the high schools and let our college students work with high school seniors by telling them what they need to prepare for and be aware of in college. A peer group relationship of respect exists between the college and high school students.

Our students are free to come in and see Carole; if she is busy they can make an appointment for a time that is convenient to them because we work for them. These are the concerns that I have.

WORKSHOP #8

COMMUNITY EDUCATION AND THE NATIVE AMERICAN

PARTICIPANTS: Mr. Bill Ferguson, Director of Community Education Program, Phoenix Indian High School, BIA, Phoenix, Arizona; Mr. Robert Blaylock, Community Education, Southwest Regional Center for Community School Development, Arizona State University, Tempe, Arizona.

Mr. Bill Ferguson:

Phoenix Indian School is in its third year as a community school. Our former superintendent became interested in the philosophy of community education, discussed it with our Area Director of Education, and they decided they would try a community school. We do have good facilities at Phoenix Indian School which have been made available to the community education program. Other than that I have had very little money to operate with, only a few thousand dollars of adult education funds for supplies and materials. There is no money to hire teachers. Our program operates primarily by using the teaching staff at the school. Most of them have been cooperative and willing to teach a class. Last spring our school was incorporated, and hopefully we will be able to raise funds other than BIA adult education funds to expand our program.

The original idea was to make our program available to all the Indian people living in the Phoenix area. Our program is different from other community schools, because none of the parents of the children who regularly attend Phoenix Indian High School are in the community and therefore are unable to participate in a community school. This is a drawback as far as getting the kind of interchange and cooperation that you would get by dealing with the parents of students. There is something in that combination that is very valuable to the community education program. Many different Indian organizations have been involved in some manner with the program and we have representatives from different organizations on our council. These major ones are the AIA, the Coalition, the Phoenix Indian Center, the Public Health people and the City Parks and Recreation. We are very fortunate that the City Parks and Recreation is interested in the community education movement. They participate with most community schools here in the Valley. They furnish some part-time help for us throughout the school year and they run our summer recreation program. Basically this is the program we have, because we do not carry on night classes or a full-time school program during the summer.

We do have college credit classes which are held on our campus in cooperation with Phoenix College. We have college credit classes and general interest courses. We use surveys to find out what courses people in the community would be interested in. We offer many arts and crafts classes and very few core type curriculum courses. We offer some classes in communication English, typing, shorthand and conversational Spanish but from year to year we may change depending on what has been requested. We also offer a GED program. We offer a community forum--a place for Indian organizations to meet for social gatherings, recreational activities or discussions. We also offer a senior citizen program. About 20 to 25 of our Indian people meet regularly every Friday for lunch and have an arts and crafts program. It is their program; they have their own offices, they run it. We furnish some transportation and a place for them to have their potlucks.

Phoenix Indian School is a federal boarding school. We offer classes for grades 7 through 12, and about 600 students attend the school. These students are welcome to participate in the community school, and we do provide some special programs for them. Less than 15 to 18 percent of the students participate in evening classes, but in special activities that they have asked for, participation is much better. We offer roller skating, special classes in judo and karate, 4-H programs, swimming and drama classes. In fact we are presenting a play tonight and tomorrow night at the school called "The Cave Dweller." Hopefully next year we will see more of our students wanting to participate in these dramatic offerings. Another special project is sponsored by the Boys Club in Phoenix called Project Aware where off-duty policemen volunteer their time to work with groups of students in recreational activities, such as basketball and a rodeo club.

Question: Is your program similar to the BIA day school?
Mr. Bill Ferguson: We don't have a formalized education program in our community school, except for the college credit courses. The closest program would be the GED program in which we offer courses such as communication English, which is a basic course in grammar for adults.

Question: How many are on your staff?
Mr. Bill Ferguson: I'm the staff as far as the community school is concerned. However, I ask the regular teaching staff to teach my evening classes. In most cases we are able to cover most subjects that have been asked for. I do have to go to sources outside for specialized courses, such as karate and judo. So far I have been lucky to find people who are willing to teach on a volunteer basis. A financial system hasn't been worked out to hire someone from the city to teach.

Question: How many Indian instructors are in your program?
Mr. Bill Ferguson: About half of them are Indian; they teach in the areas of arts and crafts; beadwork, leathercraft and basket weaving.

Question: How are you funded?
Mr. Bill Ferguson: Strictly through BIA Adult Education.

Question: Who is qualified to take these classes?
Mr. Bill Ferguson: Anyone can take the classes. The first year we were going to limit our program offering to Indian people so that they would become acquainted with the program and participate in it. The third year we opened the doors to the total community, but there hasn't been a big response.

Question: Is there any tuition?
Mr. Bill Ferguson: For the college credit courses, students pay the college the regular tuition. For the other classes, there is a regular registration fee of $2. Students also have to furnish their own materials and supplies for certain classes.

Question: What kind of college credit courses do they have?
Mr. Bill Ferguson: It depends on what has been requested. We tried offering the basic courses in English, math, psychology. We are getting requests now for several medical related courses. We also have five or six classes in navigation and aero-dynamics. At the present time I have about 22 college credit courses being taught on campus.

Question: How many of those courses are being taught by Indians?
Mr. Bill Ferguson: Very few, because the college furnishes the teachers.

Question: In the drama course, are efforts concentrated on Indian drama?
Mr. Bill Ferguson: So far it has been general drama, because there hasn't been enough participation from our students to do other things.

Question: Has there been any research to determine whether or not students respond more to Indian teachers than white teachers? Is that a factor here?
Mr. Bill Ferguson: No, I don't think so. We have quite a good percentage of Indian people who attend these college credit classes, but the students at our school don't participate much because they are not ready for these college credit courses. This is a factor as far as the instructors are concerned. Most of the teachers for our general interest classes are Indian. Any of the teachers on the school staff--they're not necessarily all Indian--can participate as teachers in the evening class. Our students are acquainted with them, and I don't think there is any fear of attending or participating.

Question: How do you discover what courses the community wants?
Mr. Bill Ferguson: We have done surveys, but they were not very successful. The best way to find out what to offer next fall is to visit all my classes before school is out this spring and ask students for their ideas for the fall. I received a good response.

Mr. Robert Blaylock:

I went to Chinle in the spring of 1973 as principal of the junior high school. It was very obvious that there was a need for some type of community endeavor. There was a high absentee rate in the school and little contact between the parents and the school. First a parent advisory committee was set up at the junior high. Depending on the weather, 100 to 300 parents attended each advisory committee meeting. They came up with tremendous ideas to improve the school. Thanks to them, the curriculum was changed in the junior high. This fall there will be a class in Navajo culture, silversmithing and Navajo language. There is a student patrol which the parents requested. The teachers now ride with the attendance officer one or two days every month to find out what the kids really have to put up with to get to school. This made a big difference in teacher attitude.

We started talking about community schools and the parents thought it was great. Dr. Tom Mayhew, who is the coordinator of the Southwest Regional Center for Community School Development at ASU, came up to Chinle with some students and visited our school. The last thing Dr. Mayhew said as he left was, "If you get this community school going, you've got the money." I went to the superintendent Monday and he said, "No community school." On the first of July Dr. Robert Roessel came in as superintendent and authorized a community school. We got a curriculum coordinator to help me set up a curriculum. We surveyed the parent advisory committee as to what type of classes they would want. We printed up a flier and distributed it among the kids and the bus drivers. We planned to open classes on September 22 and we set registration hours from 7 to 9 in the evening. There were people lined up at 6:30 waiting to get through the junior high doors. They were still coming at 9 o'clock when we were planning to close. We finally registered the last one at about 11 at night.

For the first semester we came up with about 1,000 adults. We had advertised that there would be supervised recreation in the gymnasium four nights a week. Our classes were full. We had many Navajo teachers for our GED; for our English classes we recruited from the faculty of the junior high school and paid everyone $5 an hour. We started out with 31 courses and ended up with 51 because we left room for additional requested courses. We offered silversmithing, rug weaving, textile weaving, cake decorating and doll making. Originally we set a minimum of ten people to a class, but we decided on no limit. We set up a class in electrical generation. We offered a class in basic economics, so we changed the title to "How to save money at Imperial Mart," which is the big trading post up there, and the class filled up. We started classes on September 23. Although distance and weather was a problem, people came from four areas: Cottonwood in the Pinon area, Many Farms, Round Rock and Chinle. Most of our students were Indian. We did have some people from the Anglo community attend. Most of our instructors were Indian. We offered a class in Navajo culture, taught by a Navajo, and it filled up quickly. We offered two classes in Navajo language: one for general knowledge and one offered by Navajo Community College for college credit. We did not charge any tuition except for the college classes. During the first week of classes I was visited by a man from the tribal education office who promised $8,000 for the community school. The only charge we made to the students was for materials for arts and crafts classes. We bought the materials at school cost and then sold it to the people at our cost. There is an arts and crafts show in May so people can display and sell what they created in the community school. We also had a class in oils and water colors. We had typing, shorthand and bookkeeping. We kept the college courses as quiet as possible because we advertised this as a no tuition community school.

We progressed on into November and wondered where the money was that was promised from Window Rock because we promised to pay the teachers in a lump sum at the end of the semester just before Christmas break. We called our friend, but there was no answer; we wrote a couple letters, but there was no reply. We went to Window Rock ourselves and saw Chairman MacDonald. He was sympathetic and gave us $6,000. So the money did come from the tribe. It is expected to be a continuing school, to go through the summer and on into next year. Money will be set aside from the school district budget. We wrote about 147 letters to various foundations and organizations for donations. They sent us some beautiful replies, but no money. Next year there may be a minimum tuition of $1 or $2 per class.

We started out with one section in silversmithing and ended up with six. We had four classes in rug weaving; two classes in sash belt weaving. The one that had the largest number of people was a class in slimnastics and figure control. The instructor had 72 people in her class and she will have 110 this semester. We had another class in auto mechanics for women only and that filled up quickly. The bookkeeping, typing and shorthand classes were limited to 25 students and were filled in a hurry. We had another class in basic reading.

The attitude of the people changed for the better. Before, the communities never had a lot to do with each other. These people were speaking, they were friendly, they were planning ahead for the next semester, they had Christmas parties the last week of the fall semester, and everybody was happy. Our absenteeism rate dropped. The year before the halls were full of litter, there were broken windows and lightshades, and there were holes gouged in the walls. We had from 20 to 30 windows broken a week in that school in the fall semester of 1973. In December of 1974 there was no litter in the halls, no holes in the walls, no broken light fixtures and there was no graffiti on the bathroom walls. People found out it was their school.

Chinle District geographically is the largest school district in the United States; it covers 7,400 miles. Some of the kids have a long bus ride.

Question: What would be one of the longest bus rides?
Mr. Robert Blaylock: Right now it is the bus ride from Tsaile Lake to Chinle, which is close to 70 miles one way. The bus ride from Pinon is about 60 miles. In bad weather it is possible for a child to be on the bus for four hours each way. We have a breakfast program, but in bad weather the buses never get to school in time for breakfast. This is one of the reasons why we wanted hot chocolate on the buses, because not eating any breakfast leads to a lack of interest in school. The buses didn't have any blankets and a very minor first aid kit.

Question: Were there any courses on diet or nutrition?
Mr. Robert Blaylock: Yes. It was worked into the economics course and the slimnastics and figure control course. We had a class in health and hygiene. I think there were eight people signed up for it. It turned into a first aid course. We concentrate on more general interest courses. This program broke down the walls between parent and teacher, and it perked up the parent advisory committee.

Mr. Bill Ferguson:

The federal regulations as far as the BIA is concerned very definitely states that facilities will be made available to the people. There is absolutely no reason that any BIA school shouldn't be involved in community education.

Question: In an urban area, what is the hardest part about getting a community school started?
Mr. Bill Ferguson: Competition--there is too much going on. The hard part in my case is that no parents are here, so there is no communication between the kids who are going to school and the people who are going to the community school. It is our hope that students from Phoenix Indian School and these urban Indian people will become acquainted with each other. It is hard to get communications out to the people in the community; we don't have students to carry the message home.

Mr. Robert Blaylock:

There is a Navajo Highway trooper stationed in Chinle. He started a cadet police corps and worked it into the school. The kids ride with the tribal police and the Highway Patrol. It was working wonders for some of the young people.

Question: Do you provide counseling and tutoring for your adult students?
Mr. Robert Blaylock: Yes, particularly for GED. We hired more people for GED than we really needed. A lot of it was individualized instruction. A counselor also taught a class in adolescent problems. We called it student problems at home.

WORKSHOP #9

STATE SERVICES TO INDIAN TRIBES

PARTICIPANTS: Mr. Clinton Pattea, Executive Secretary, Arizona Commission of Indian Affairs; Mrs. Juana Lyon, Indian Specialist, Arizona Department of Economic Security; Mr. Terrance Leonard, Director, Division of Indian Education, Arizona State Department of Education; Mr. Gerald Calnimptewa, Indian Affairs Specialist, Office of Economic Planning and Development; Mr. Michael Purley, Field Representative, Civil Rights Division; and Mr. Evans Nuvamsa, Indian Justice Specialist, Arizona State Justice Planning Agency--Arizona State Government, Phoenix, Arizona.

Mr. Clinton Pattea:

Although my state agency has been in existence for 25 years, it hasn't been known like the other state agencies. When I started working for the Commission five years ago, few Indians worked in state government. Since that time, we have added a number of Indians to state government. We need more Indians in state government; there are jobs available.

The Arizona Commission of Indian Affairs was established by the Arizona legislature in 1953 and is operative under Arizona Revised Statute, Article IV, Title 41-541 and 41-542. Since then it has been amended to consider and study conditions among Indians residing within the state as is directed in Article 41-542. The Indian people for many years have been studied and considered by federal, university foundations, consultants and state agencies. Of all of the volumes of research papers available, very little improvement is realized by the individual Indian on the reservation. While the vagueness and worth of studies among Indian citizens of this state are debatable, our statute poses significant limitations as to actually implementing worthy programs which would benefit Indian citizens of this state. Many suggestions and recommendations have been made to strengthen and bring recognition and pride into this office, but due to statutory limitations and public apathy of Indian wishes, this office has been in a status quo. Only in recent years has the legislature seen fit to appropriate more monies to expand the services of the Commission. The Arizona Townhall Meeting of April 1971 recommended that the situation of the Arizona Indian today must be improved. With this in mind, our Commission should make every effort to bring about these improvements. It has been stated that the importance of a state agency is measured in terms of its monitary funds. It is time that our Commission be counted among the more recognized agencies of the state because of the present and future demands and necessities of Arizona Indian citizens. It has been said that the Commission needs a change or a statement of direction to present to the public and state legislature as well as our Indian people to improve our image in order to entice interest and cooperation among all federal, state, county and city governments. The Commission has conducted several worthwhile surveys, conferences and programs devoted to Indian problems. The benefit derived from these have been limited. The direction and encouragement to seek solutions should be the creation of programs to alleviate conditions on the reservations.

Since I came to the Commission five years ago, we attempted to do a number of things to change the Commission of Indian Affairs. The Arizona State Legislature appropriated more monies to our Commission so that we were able to conduct our own kind of Arizona Indian Townhall. In the past two years, we held conferences on water rights, a conference on sovereignty and intergovernmental relations, and hopefully we will have another one this year that will relate to tribal and state government.

Our agency tries to make information available to our tribal governments, councils and chairmen so they will know what is taking place in the area of legislation. We also assist other state agencies in whatever their needs are. We assisted the state fair in expanding the program in the Indian section. We assisted other state agencies such as the Environmental and Land Use Planning Agency. Recently, we have also assisted an agency called Building Inspection Codes. This state agency stated to us that many of the mobile homes used as classrooms on the reservations are unsafe, are not built to safety specifications, and much of the material is inferior or inflammable. We are assisting this agency to see that manufacturers sell items that are safe and of good quality. Our Commission has passed resolutions supporting the tribes like the Havasupai, who recently acquired 180,000 acres of land. We are also conducting a survey and asking for additional Indian counselors in our universities and community colleges. Hopefully we can expand on that and get funding so that we will have more counselors to assist our Indian students in higher education.

We have seven Indians on our Commission that are appointed by the government. Each tribal council submits two names to the Governor; the Governor then in turn makes their appointment to the Commission. We also have two non-Indians who are selected at large. We also have representatives from the Attorney General and Governor's office, the Department of Education and Health Department. Last year the legislature amended our statute; we are now able to look for funds from the federal government, foundations, or any source so that we can in turn direct these funds to needs on or off the reservation.

Question: (indistinguishable on tape)
Mr. Clinton Pattea: Yes. Indian people are making their wishes known, going up to legislatures and state agencies and letting them know what

their needs are. This year an arts and crafts state legislation has been introduced to protect Indian jewelry and crafts. That is in the making now. Our agency will probably be designated as the agency to enforce this legislation.

Mrs. Juana Lyon:

The Department of Economic Security is a very large agency containing what used to be nine separate agencies. In 1972 the Arizona State Legislature decided that the following agencies should be put under one administration: the Employment Security Commission which provided primarily employment and manpower services, the Unemployment Insurance Division which was responsible for the payment of unemployment insurance claims, the State Department of Public Welfare, the Division of Vocational Rehabilitation, the Veteran's Service Commission, the Apprenticeship Council, the State Office of Economic Opportunity and the State Office of Manpower Planning. Since that time two more formerly separate agencies were added: the Mental Retardation Agency and the Bureau on Aging.

All program disciplines in the Department of Economic Security are services that are needed by individuals to become economically independent or to survive. Now, the client can receive all support services he needs in one location. These multi-service centers are being established throughout Arizona. Duplicate administrative functions were eliminated and staff resources were combined to improve service. In 1952 branch offices of the Employment Security Commission and the Unemployment Insurance Division were established on major reservations in Arizona. In 1967 the Employment Service received 23 additional earmarked Indian positions, and a number of additional offices were opened. The Employment Security Commission was the only agency that since 1967 had a special position designated as Supervisor of Services to Indians and which provided special staff training to new employees regarding services needed on Indian reservations. When all these agencies came under one roof, there was a whole new organizational structure developed.

One of the main divisions remaining under the umbrella agency, in addition to the administration services and the internal relations, was the Program Services Division. Included in this division are: the Income Maintenance Bureau which continues the function of the unemployment insurance segment and the social services and welfare payments; the Employment and Training Bureau which provides staff assistance to the field services in the area of employment and training; the Rehabilitation Services Bureau; and the Social Services Bureau, which continues those services formerly supplied by the State Department of Public Welfare, and is responsible for staff, technical support, guidance and assistance to the field services in the area of social services.

Another division is the Resource Planning Division which contains the Community Support Bureau, the Planning Bureau and the Aging Bureau. The executive arm of the whole umbrella agency is the Field Services Division which has a district office in each of the six major planning districts in Arizona. These district offices supervise all local offices on or off Indian reservations.

The Community Support Bureau is the most active in assisting Indian people. It was formerly the State Office of Economic Opportunity. The primary mission is to provide advocacy for the poor and for minority groups. There are five major categories of assistance that are provided to Indian tribes, to off-reservation Indian organizations, to other Indian agencies, and to the general public in terms of matters that might relate to Indian affairs. The main service that we provide is training and technical assistance to such organizations as tribal governments and Indian community action programs. They might need assistance in training their staff in proposal writing, program planning or any related area.

The Bureau also provides information and guidance to community planners and Indian community planners concerning the availability of and application processes for program funding through revenue sharing and legislative and other grant resources. We provide encouragement to improve cooperative relationships between agencies. We work closely with all the other state agencies, especially the Commission of Indian Affairs whom we serve as consultant in the area of welfare and employment. We conduct programs to address specific community needs and we provide technical assistance to any type of effort that is designed to improve life for members of the Indian community.

Right now we are assisting the U.S. Commission on Civil Rights in conducting statewide hearings throughout Arizona on the administration of justice for Indian people within the court and law enforcement systems. Another effort that we are currently involved in is technical assistance to a project undertaken by the Apache Nations Alliance--all Apache tribes in Arizona and New Mexico. Rehabilitation services in the area of alcoholism, family counseling, employment skills development, and child abuse will be conducted by Apache staff. The Community Support Bureau is providing technical assistance in writing the proposal and developing the program components. Another project that we are currently working on concerns Indians and aging.

The Older Americans Act, which has been introduced in Washington, does not consider the special needs of Indian people. A steering committee with technical assistance from our Community Support Bureau will work in three areas: (1) To coordinate all communication efforts in Arizona regarding services to elderly Indians. The steering committee is made up completely of Indian people nominated by their tribal delegations. (2) To prepare and submit a proposal by the end of April to hold a national Indian conference on aging. We hope to get input from all

Indian groups in the United States concerning their needs in serving their elderly people. (3) To have input into the legislation which is currently pending in the national Congress. The Bureau will be coordinating public hearings on Indian reservations to explain the provisions of Title XX of the Social Security Act which greatly affects Indian people.

The Department of Economic Security serves the total population, and special efforts are aimed at Indian people. The majority of funds for the Department of Economic Security comes from federal agencies. The Department is not a funding source, but is merely a referral agency providing certain services.

Mr. Terrance Leonard:

During the conference at the Ramada Inn we looked at the problems of public schools on reservations. One of their sources of funding is the Johnson-O'Malley program, which we administer. We have two contracts, one in the Phoenix Area Office and one in the Navajo Area Office. We administer approximately $4 million; the Navajo Area Office receives $1,020,000. We have changed our Johnson-O'Malley state plan. Under the old plan money was used to balance budgets. Under the new plan that will begin July 1, 1975, money will be used for supplemental programs. Instead of putting the JOM funds in the general operating budget of the district, they will now be separated so that there will be fiscal accountability. The intergovernmental agreement will be used in order to distribute funds to a school district or to an Indian tribe. Parents will have the authority to approve or disapprove projects, under P.L. 638.

In the Division we provide technical assistance, audit, monitor and evaluate JOM programs, and attend conferences. District budgets are audited to find out if they are getting all the money they are entitled to get from all sources; namely, state, county and federal aid and from district taxes. We are now in a serious transition period. We have got to fund some of these school districts just to keep them open. After developing our state plan, a draft was sent to every tribe and Indian organization, school districts and BIA people. We are going to have the state plan submitted to the State Board in April and have it finalized in May. These would serve for operational expenditures and supplemental programs, such as summer programs and special education classes.

At present I have three proposals submitted to me for summer programs. One is a complete academic program and another is a workstudy program. We have a limited budget for special programs this year. Beginning July 1, a state department of education, a public school district and an Indian corporation would be eligible to contract with the BIA for supplemental programs. Through this intergovernmental agreement we can send funds through the districts to the tribe. Next year all contracts will be funded to the Department of Education for public school children; they will be very substantial contract funds for private corporations to contract for JOM programs. We have some assurances that we will be receiving $5 million in JOM funds for Arizona; $3 million will go to schools served by the Navajo Area Office and $1.5 million will go to schools served by the non-Navajo districts. These are major impact schools that have 70 percent or more eligible students enrolled.

Eligibility has always been a very catchy word in the Bureau of 1/4 or more degree. In the past, JOM has funded only those students who lived on a reservation and were 1/4 or more degree of Indian blood. Under the new regulations a student is eligible if he is a descendent of a member of 1/4 or more degree Indian blood, whether living on or off the reservation. This year we have identified 31,000 eligible JOM students; we have 34,000 eligible Title IV students. The year before we only served 17,000. Next year we will be serving more eligible students with less money.

Our office is fairly new in concept. We have a new superintendent who is giving us tremendous support. We have a potentially new State Board and we have a few administrators in the Indian department.

Mr. Gerald Calnimptewa:

The Office of Economic Planning and Development is engaged in economic research, economic planning, and scientific and technological planning for Arizona. Our office is located under the Governor's office. We make direct reports to the legislature and to the Governor for his advice on all phases of the economy in Arizona. Revised Statute 41-503 charges the office with conducting research on Arizona's economy, development and resources for formulating plans in policies and programs to assist the state in relation to the economy. Our office is divided into two main divisions: planning and development. The Planning Division operates under mostly all federal funds coming into the state; the Development Division operates from state appropriated money through the legislature. The Development Division office is the physical operation office, which engages in promoting industrial development for the state, encourages tourism, engages in motion pictures and advertising and in all areas relating to the economy to bring revenue into the state. The Planning Division is engaged in planning areas using computer techniques and models with other four corner states and the national government on detail problems in the economy.

Our office deals primarily with the county and local governments, but lately we have been working in some areas pertaining to reservations. For example, we have conducted some community profiles explaining the economic structure of a reservation. We have done some industrial park analysis on reservations. The Indian community perspective is more adept to economic type research on the reservation. This takes into consideration the tax structure of the government, the governmental powers and the economic sector. We have done some 701 comprehensive plans which encompass different types of research on the economy. It takes into consideration the land use pattern, the legislation dating back to the aboriginal possession times during the reservation periods and the natural and physical resources of the reservations.

Mr. Michael Purley:

The Civil Rights Division does not have jurisdiction on reservations. As far as the Arizona Civil Rights Act goes, we do have jurisdiction below the federal level covering the areas of employment, public accomodation and voting in the areas of race, color, creed, sex, national origins and religion. We are interested in the disparate affect that the public or employer might show towards any minority person in the categories of religion and sex.

Mr. Evans Nuvamsa:

In 1968 the U.S. Congress passed a bill later defined as the omnibus Crime Control and Safety Act, P.L. 90-445. The act was amended August 6, 1973 and the title was changed to the Crime Control Act of 1973. The objectives of this act were to reduce and prevent crime and juvenile delinquency and to insure the greater safety of the people by improving the criminal justice system and law enforcement throughout the nation. There are three basic purposes of the act: (1) To encourage the states and units of general local government, under which the Indian tribes are defined to develop and adopt comprehensive plans based upon the evaluations of state and local problems of law enforcement and criminal justice. (2) To authorize grants to states and units of local governments in order to improve and strengthen law enforcement and criminal justice. (3) To encourage research and development directed toward the improvement of law enforcement and criminal justice in the development of new methods for the prevention and reduction of crime and detection, apprehension and rehabilitation of the criminals.

As a result of this act, the Law Enforcement Assisted Administration was established within the U.S. Department of Justice to make grants to states for the establishment and operation of state law enforcement and criminal justice planning agency commonly referred to as the State Planning Agency. The SPA's are required (1) To develop a comprehensive statewide plan for the improvement of law enforcement and criminal justice throughout the state. (2) To define, develop and correlate programs and projects for the state and the units of general local governments, including Indian reservations, for improvement in law enforcement and criminal justice. (3) To establish priorities for the improvement in law enforcement and criminal justice throughout the state.

There are basically two sources of funds under the LEAA program from which grants can be achieved. One source is the state block funding system. There are federal funds allocated to states based on its overall population, including Indian population, for the distribution to units of general local government. With respect to LEAA policies and guidelines, only one application for financial assistance can be accepted from each tribe per fiscal year. Considerations for funding of applications can only be determined through the establishment of qualification by the Indian tribes through their compliance to the requirements of LEAA for annual planning input into the state comprehensive plan. Grants can only be made to those Indian tribes designated by the U.S. Department of the Interior as having partial or total jurisdictions on criminal justice systems. The annual cycle for submission of applications for block funds is January through March of each year for Arizona.

The second source of funds is the federal discretionary funds, which are identical in nature to the state block funds, except that they are allocated to the federal region and thereby controlled by that region. Although the awards of grants are controlled at the regional level, submissions of applications are channeled through the state planning agency for their review and endorsement. LEAA supplies the same limitation on the number of guidelines that each tribe can submit per fiscal year, unless emergency situations and other extenuating circumstances can be justified.

Types of programs, grants or contracts. The LEAA is primarily a granting program, but can allow certain contracts in support of grants. It is regarded as seed monies to fund projects that are innovative in nature with a normal period of one year. Despite restrictions we have in the past funded certain projects foras long as three years, however continued support for these were very clearly justified. This program has definitely been demonstrated and the benefits derived, however abuse of these benefits can lead to adverse circumstances at times. The monies can only be spent for any project-related expense. There are three categorized programs for which LEAA funds can be utilized. Program L1--Criminal justice training grants for police, courts and corrections personnel. Program L2--Reservation action programs including the law enforcement manpower equipment record system, improvement of tribal codes and constitutions, crime prevention and improvement of construction of tribal criminal justice centers. Program L3--Corrections including improvement of probation, parole, corrections personnel and correctional centers.

Procedures in applying. Before applications can be accepted, eligibility for assistance must first be established through the annual planning input. The programs for which you request funds should be based on comprehensive planning. They should be a part of a plan to develop and improve criminal justice systems over a period of five years. The plans prepared by Indian tribes, like plans prepared by cities and counties, will all become part of the overall state annual comprehensive plan for improving law enforcement. This procedure does not mean that the state can interfere with tribal sovereignty. The law simply provides that funds generally are to be distributed throughout the state. The federal government and the state of Arizona recognize that Indian tribes are special kinds of units of local government and expect these tribes to develop their own plans independently.

Police, courts, and corrections have the major responsiblity for dealing with crime and delinquency, but it also affects everyone in the community and therefore must share that responsibility. Law and order is not something that can be imposed from the outside. It is a natural outgrowth of a society where all the pieces fit together. All the people and activities that have an affect on preventing crime and apprehending and detaining offenders and rehabilitating them are part of a criminal justice system. Planning an effective criminal justice system involves the participation of all members of a tribe. It calls upon them to help make the decisions that will influence their lives. Comprehensive planning sets goals for the tribe and establishes the direction in which the tribe will move. In these ways planning for a criminal justice system can help build the kind of community you want. A completed plan must also have the support of the tribal council as a representative of the community if it is to succeed. The planning process is not a difficult task, but it is a big one and requires extensive knowledge in its techniques. Tribal planners or committees can call on the advice and technical aid of the Indian desk of Arizona State Justice Planning Agency for program planning and grant application writing.